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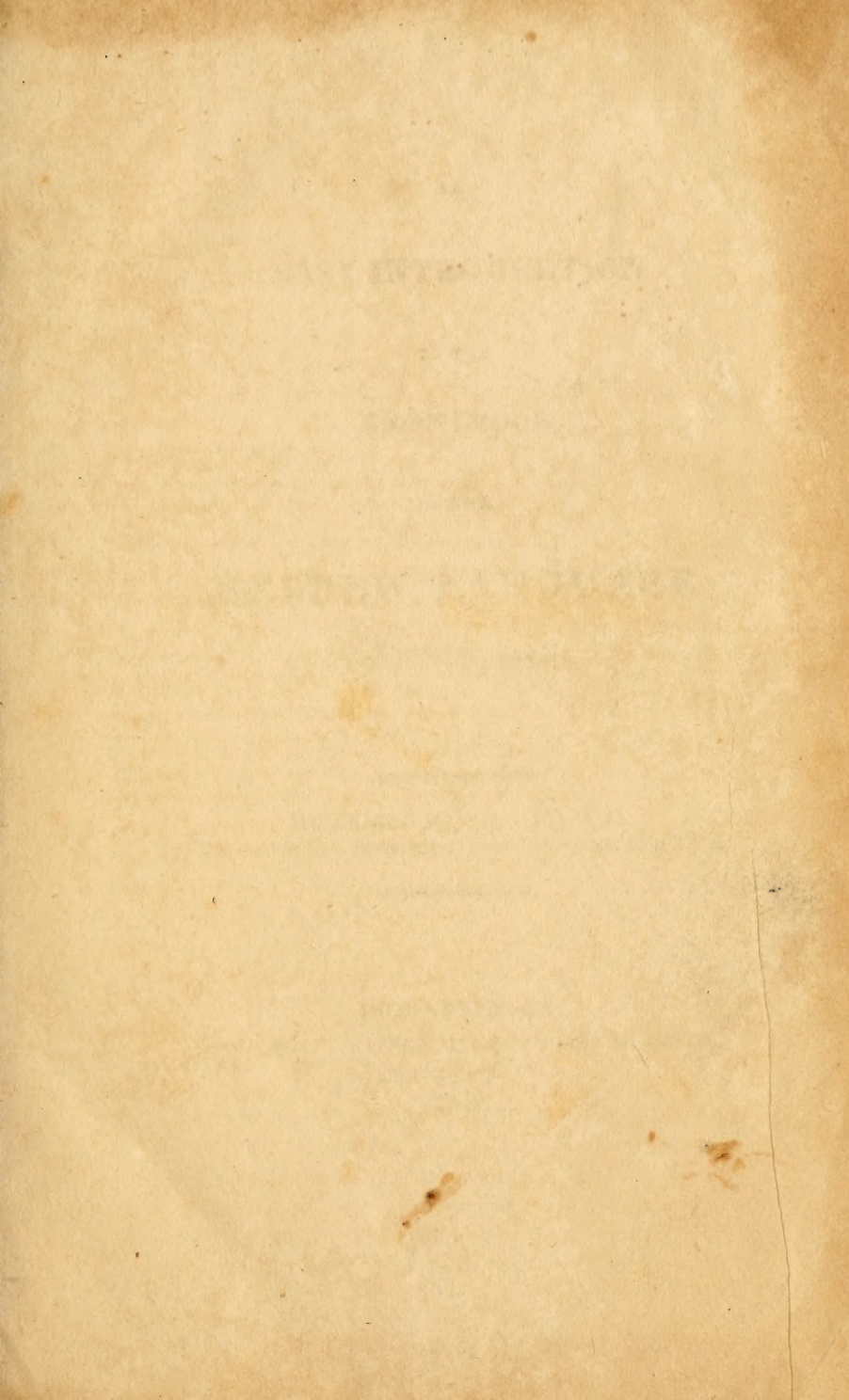
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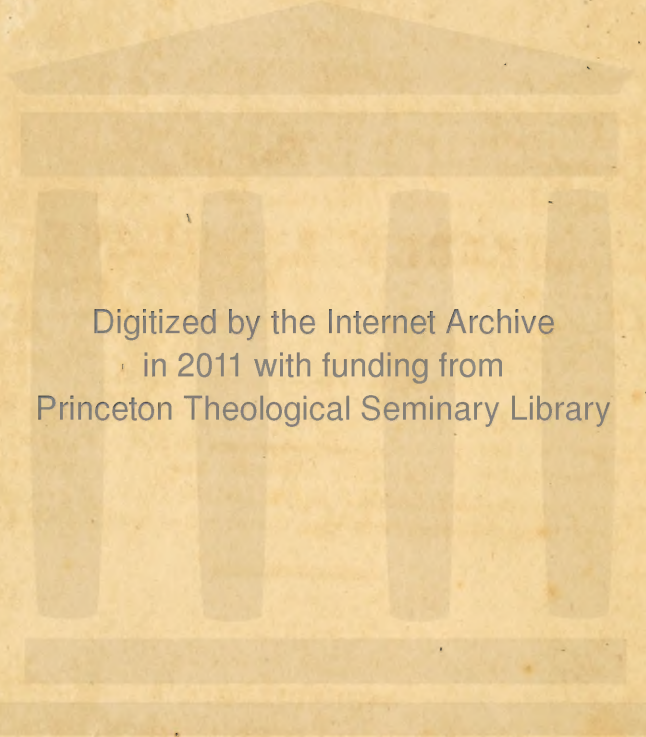
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AN
EASY INTRODUCTION
TO THE
KNOWLEDGE
OF THE
HEBREW LANGUAGE
WITHOUT THE POINTS.

BY JAMES P. WILSON, D. D.
Pastor of the First Presbyterian Church in the city of Philadelphia.

PHILADELPHIA:
PUBLISHED BY FARRAND, HOPKINS, ZANTZINGER, AND CO.
Fry and Kammerer, Printers.
1812.

District of Pennsylvania, to wit:

***** BE IT REMEMBERED, That on the thirteenth day of
* May, in the 35th year of the Independence of the United
* L. S. * States of America, A. D. 1811, James P. Wilson, D. D. of the
* * said district, hath deposited in this office, the title of a book,
* ***** the right whereof he claims as author, in the words following, to wit:

An Easy Introduction to the Knowledge of the Hebrew Language without the points. By James P. Wilson, D. D. Pastor of the First Presbyterian Church in the City of Philadelphia.

In conformity to the act of the Congress of the United States, intituled, "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned."—And also to the act, entitled, "An Act supplementary to an Act, intituled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the time therein mentioned," and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

D. CALDWELL,
Clerk of the District of Pennsylvania.

PREFACE.

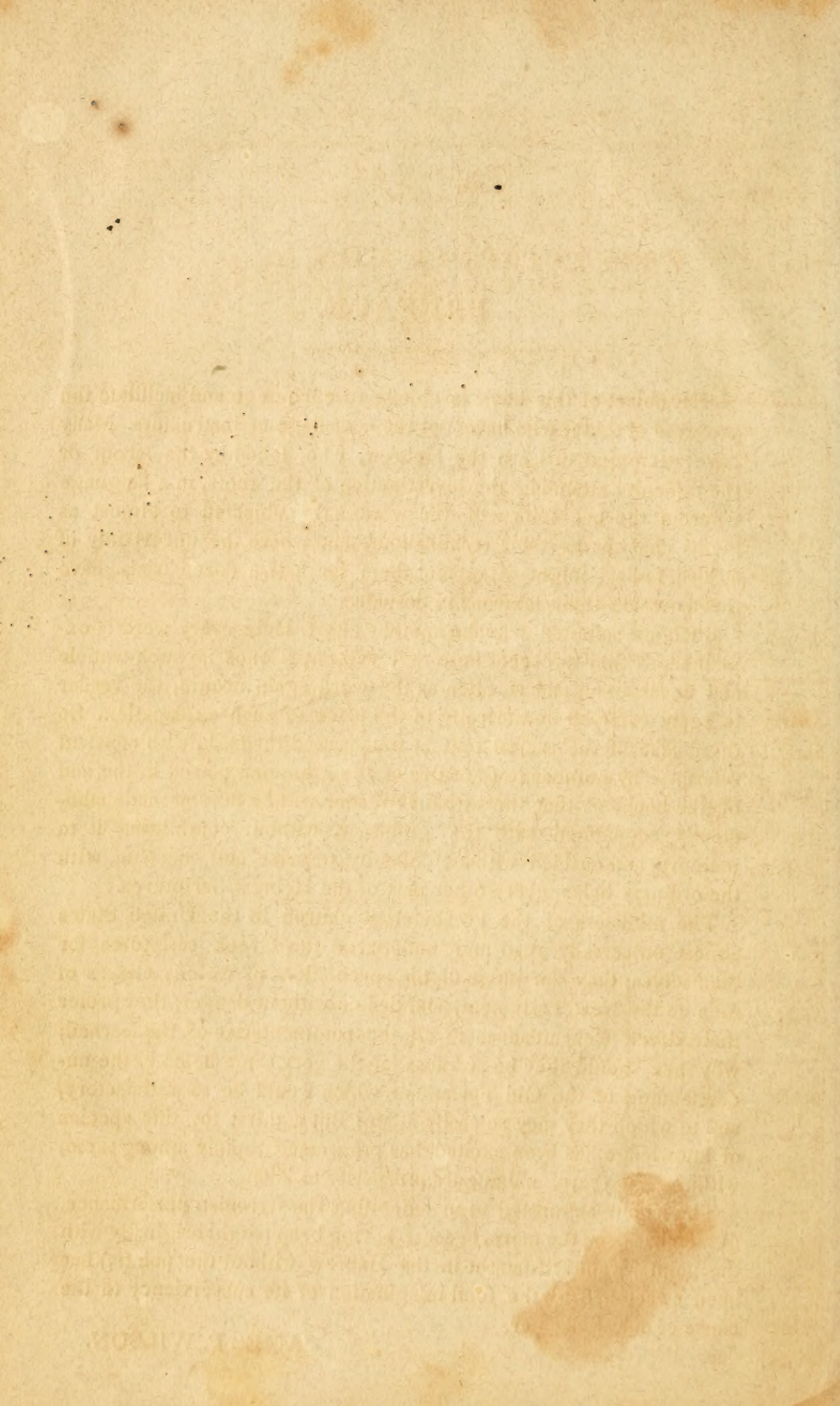
THE object of this book is chiefly to encourage and facilitate the progress of those, who have not the advantage of instructors. Many have attempted to learn the Hebrew, who, foiled by the labour or the difficulty attending the investigation of the roots, in a language wherein the beginnings of the words are subjected to almost as many changes as their terminations, and where the uncertainty of a third radical might disappoint them for half a dozen trials, have thrown aside their lexicons in despair.

Such are solicited to make another effort. Here every word is explained, as they proceed; here they will experience no such trouble and uncertainty; and as often as the word again occurs, the reader is again referred numerically to the place of such explanation. So much also of the sacred text is thus passed through, with constant reference by number to the rules of the grammar placed in the end of the book, as that the attentive reader will be hereby made sufficiently acquainted with the grammar, without committing it to memory, and enabled without difficulty to parse and construe, with the ordinary helps, every other part of the Hebrew Scriptures.

The ministers of the Presbyterian church in the United States almost universally read and understand the Greek scriptures for themselves; they can judge of the speculations of various classes of men on the New Testament, and decide without danger; they prefer their Greek Concordances to all the commentaries of the learned; why then should they be at a loss for the very same helps to the understanding of the Old Testament, which would be so satisfactory, and to which they may so easily attain? But a thirst for this species of knowledge has been excited, has progressed rapidly among them, within a few years, and augurs prosperity to Zion.

The labour submitted to in compiling this tyronian performance, (which has been the more, because, having been taught originally with the points, I am self-taught in the Hebrew without the points,) has been sweetened by the fond imagination of its subserviency to the cause of our Redeemer.

JAMES P. WILSON.



AN

EASY INTRODUCTION, &c.

THE HEBREW ALPHABET.

Names of the Hebrew letters.	Letters.	Final letters.	Their powers.	As used in the University of St. Andrew's, Edinburgh.	According to Masclaf.	As given by Mr. Parkhurst, and very usual.	According to Mr. Fike.	According to Mr. Newton.	Their Masoretic forces, according to Martinus.	Do. according to Buxtoef and Leusden.	Do. according to Bythner.	Do. according to John Taylor of Norwich.	
Aleph	א		a	a	a	a broad	a broad	a	a mute	' the spiritus tenuis	'	no sound	1
Beth	ב		b	b	b	b	b	b	b	bh	bh	bh or v & b	2
Gimel	ג		g hard	g hard	g hard	g hard	g hard	g hard	g	gh	gh	gh & g	3
Daleth	ד		d	d	d	d	d	d	d	dh	dh	dh or j and d	4
He	ה		ē	ē	ē	e as in where	e as in rare	e	h	h' the asper	h, '.	h	5
Vau	ו		ū	ū	ou	u as oo	u as oo	u or v	v	v	v	w	6
Zain	ז		z	z soft	z	z	z	z	z	ds	z, sin miser	z	7
Heth	ח		h	h	ē, or ʰ	h	h	hh	ch	hh or ch	hh	hh	8
Teth	ט		th, θ.	t	t	th	th	th	t	t	t	t	9
Jod	י		i	i or ee	i	i	j, ee or y	i or y	j	j	j	y & no sound	10

HEBREW ALPHABET, CONTINUED.

	Names of the Hebrew letters.	Letters.	Final letters.	Their powers.	As used in the University of St. Andrew's, Edinburgh.	According to Masclaf.	As given by Mr. Parkhurst, and very usual.	According to Mr. Pike.	According to Mr. Newton.	Their Masoretic forces, according to Martinus.	Do. according to Buxtorf and Leusden.	Do. according to Bythner.	Do. according to John Taylor of Norwich.
29	Caph	כ	ך	k	c hard	ch, z	k	kh	k	c	ch, z	ch, z	kh or ch & c, as in ca ca, cu
32	Lamed	ל		l	l	l	l	l	l	l	l	l	l
41	Mem	מ	ם	m	m	m	m	m	m	m	m	m	m
50	Nun	נ	ן	n	n	n	n	n	n	n	n	n	n
62	Samech	ס		s	s	s	sh	sh	s	s	s	s	s
70	Oin	ע		ō	ō	à	ō	o with ng.	o long	gn	hhh	ghna	gn or final ng
80	Pe	פ	ף	p or ph	p	ph	p	p or ph	p or ph	p	ph	ph, f	ph or f and p
90	Tsade	צ	ץ	ts	tz	ts	j soft	j soft	ts	ts	tz	ts	tz
100	Quoph	ק		qu	k	k, or q	q or qu	k	qu or ch, z	q	k	k or q	k or qu
200	Resh	ר		r	r	r	r	r	r	r	r	r	r
300	Schin	ש		sh or s	sh or s	ss	s	s	sh	sh	sc or sz	sch & s	sh & s
400	Tau	ת		t	th	th	t	t	t	th	th	th	th & t

NOTE.

The part of this table, which shows the judgment of the Masorites upon the Hebrew letters, presents a strange phenomenon, a language

The learner is advised to acquire some facility in reading the Hebrew words in the first instance; in the second place, to read the grammar, which is printed at the end of this book, once carefully; then to begin at the first chapter of Genesis, and learn to parse and

without vowels, unless their points be such. That their mode of reading is according to the original pronunciation, is not only incapable of proof, but wholly incredible. Yet if it even were, the additional labour in which it involves the learner, without any possible advantage, would be a sufficient reason for rejecting it, the correct understanding of a dead language by no means depending upon its original pronunciation.

But whether, by rejecting those points, we reject a part of the word of God; or which is ultimately the same question, whether others have, by an unhallowed hand, added to the sacred text, is an inquiry vastly important.

For any to give their views of the divine revelation is allowable; but to remove the vowels which belong to the language in which it is written, and to introduce others in a double proportion, disposing them arbitrarily throughout the sacred text, in such manner as to add whole conjugations of novel and distinct meanings to the verbs, and to bind every word on those holy pages, in chains of their own forming, and all this has been done if the points are a modern invention, admits of no apology.

However severe the imputation, if it be not true, why does the Septuagint show names in abundance wholly different from the Masoretic reading? Why do the Jews, who advocate the points, exclude them from the rolls which are read in their synagogues? Why did not Origen, when turning Hebrew into Greek characters, either omit the Greek vowels, or adopt such as should correspond to the points? (a) But, if they be a late invention, which seems to be the fact, we might with equal propriety consider the traditions and Talmudical writings of the Jews to be of divine authority, and receive for doctrines the commandments of men.

(a) Genesis I.

1. Βρησιθ βαβα Ελωειμ εθ ασταμαειμ ουεθ ααρει. 2. Ουααρει αιθα θωου ουασεχ αλ φνε θιωμ υρηθ Ελωειμ μαραιφει αλ φνε αμαιμ. 3. Ουιαμερ Ελωειμ ιει αρ υιει αρ. 4. Ουιαρ Ελωειμ εθ αωζ ρι τωβ νιαβδηλ Ελωειμ βην αωρ υβην αωσεχ. 5. Ουιχρα Ελωειμ λαωρ ιωμ υλαωσεχ καρα ληλα υιει ερεβ υιει βωκερ ιωμ ααδ. *This extract from Origen's Hexapla is taken from Professor Wilson's Grammar.*

construe the verses at the same time, taking care to consult every rule and number referred to; and frequently to return upon that which he has learned, that the Hebrew words and roots may be fixed in his mind.

In acquiring a knowledge of the letters, the first four columns of the preceding table only are to be attended to, unless the manner of sounding the letters in some other column should be preferred to that which is given in the fourth. In reading the Hebrew words, the learner is to advance from the right hand side of the page towards the left.

Aleph, He, Vau, Jod, and Oin are to be considered the long vowels of the language. Short ones, not written, were probably in constant use in pronouncing the words in which none of the above five vowels occur; and possibly after most of the consonants not followed by a vowel.

That the language, therefore, may not only be more easily and uniformly read, and sound more agreeably to the ear, but be much more intelligible to the hearer, by distinguishing the numerous prefixes from the roots, the beginner is advised to supply, as he is reading, a short vowel of any kind, suppose *ě*, after every consonant which is neither followed by a long vowel, nor is placed at the end of a word.*

Genesis I.

1. Bresit bara *əlohijm* eet hassamajim veet haarez. 2. Uharoz hajta tohu vabolu vhhosek al fne thoom vruah *əlohijm* mrahbafet al fne hammajim. 3. Vajjomer *əlohijm* jhi oor vajhi oor. 4. Vajjar *əlohijm* eet haoor ki thoob vajjabdeel *əlohijm* bien haoor vubeen hahhosek. 5. Vajjiqra *əlohijm* laoor joom vlahhoseh qara laila vajhi *əreb* vajhi boqer joom *əhhaad*.

This Masoretic reading is taken from the Annotations of Berlinas on Martinus's grammar.

Whilst the reader makes the comparison, let him remember, that the question is not, whether any modern reading without the points more nearly approximates Origen's reading, but whether the latter, in the third century, followed the points.

* The learned Dr. Pocock asserts such frequent use of vowels to have obtained in reading the Arabic language, in which, though all the Hebrew letters are found and six others, it is said by some there are no vowels, and therefore three vowel points are sometimes, we suppose officiously also, inserted above and below the lines, but the language is in other instances like the Hebrew written without them. His words are, "Quod nuspiam in verbo aliquo, genuinæ apud Arabes originis, concurrant, non intercedente vocalis alicujus motione, consonantes, cum vel tres, vel plures, aliis in linguis, frequenter colliduntur."

Short vowels in our own language are frequently almost lost in speaking; and there are many words, which, if written without them, would become, by a little experience, as intelligible, and be as easily read by us, as those Hebrew words and syllables, which are destitute, of vowels, were by ancient Jewish readers.

It is probable, that diphthongs, though discovered by no character, were nevertheless made in the original pronunciation of the language; but as uniformity in reading will be greatly promoted, if all will agree to omit them, as it is at best a work of mere conjecture, and as the radical letters will be more discernible without such combinations, the reader is advised to pronounce the *vowels* also distinctly.

The Hebrew language was anciently written without spaces between the words, each sentence was therefore free from every stop, unless we except that with which it terminated, the ; *soph passuc*. But the reader must have been much aided in dividing the words, if we can suppose any one who knew the language, to have stood in need of such help, by the use of the five final letters ך, ם, ן, ף, and ץ, which almost never fail to indicate the end of the word, to which they respectively belong. The custom also of always terminating the line with an unbroken word, was another help; and lest the sentence should seem divided too much by a space at the end of the line, not large enough for the next word, they extended to a greater width א, ה, ח, ל, ם, and ת, as often as either of those letters terminated the preceding word, under such circumstances.

GENESIS I.

uat	ēšhemim	at	Alēim	bera	Berashit	
6 וַאֲת	5 הַשָּׁמַיִם	4 אֵת	3 אֱלֹהִים	2 בָּרָא	1 בְּרֵאשִׁית	1
uheshek	ubēu	tēu	ēitē	uēarets	ēarets	
12 וַחֲשָׁךְ	11 וּבְהוּ	10 תְּהוּ	9 הִתְהַ	8 וְהָאָרֶץ	7 הָאָרֶץ:	2

1. בְּרֵאשִׁית *In the beginning*. ב *in*, is a particle, vide rule 148.* from הַלֵּל *hollow*. רֵאשִׁית *the beginning*, is a noun feminine, vide rule 16, from the noun רֵאשׁ *the head, beginning, principal, &c.* This word, being restricted by no adjunct, can only mean the beginning of time, or of the creation.

2. בָּרָא *created*. It is in the third person singular, masculine, preter tense in Kal. Vide rule 66. This word expresses the production of substances, not a change of form, in this place; for it appears afterwards that the matter thus created was without form.

3. אֱלֹהִים *God*. That this noun, which is not unintentionally here joined with the singular verb בָּרָא (vide rules 127, 133) is nevertheless really plural, appears not merely from its termination ים (vide rule 19) but by its being frequently joined with adjectives, pronouns, and verbs in the plural; as, “*Let us make נַעֲשֶׂה man, in our image בְּצַלְמֵנוּ*,” &c. Gen. i. 26. It seems probable that it comes from the Arabic word אלה *to reverence*. Some think from אלה *to swear*. Others from אל and יה *the mighty God*. Vid. num. 154, post.

4. אֵת. This particle following an active verb, and going before a noun which has the servile ה emphatic (vid. rule 151) prefixed, admits of no translation, unless we render it *the substance of*. Here the sense will allow it, which is rarely the case. This idea perhaps originated from the circumstance, that אֵת is composed of the first and last letters of the alphabet. It sometimes may be rendered *to, towards* or *with*, and comes from אָהָה *to approach*. Vide rule 200. Vid. num. 85. 382. It was by the Masoretic grammarians termed the sign of the Accusative case.

* See the grammar at the end of the book.

GENESIS I.

- 1 IN the beginning, God created the heaven and the earth.
- 2 And the earth was without form and void; and darkness *was* upon

5. השמים *the heavens*. ה *the*, is emphatic. Vide rule 151. שמים is a noun mascul. found only in the plural. Vid. rule 19. Perhaps the root is שם, vid. rule 199, *to put or place*; or from the particle שם *there*, and מים *waters*; or from נשח *to remit*, and מים *the waters*.

6. ואת *And*. ו *and*, is a conjunctive particle. Vide rule 157. For את vid. num. 4.

7. הארץ *the earth*. ה *the*. Vide rule 151. ארץ *earth*, is a noun compounded of א formative, rule 147, and רץ a verb, *to break in pieces*.

8. והארץ *and the earth*. ו *and*. Rule 157. ה *the*. Rule 151. ארץ *earth*. Vid. num. 7.

9. הייתה *was*. It is the third pers. fem. sing. preter. Kal of the verb היה *to be*. Rule 103. It would be, if regular, הייה, but it changes its ה or last radical letter into ת before the servile ה of the fem. Vid. rule 102. It agrees with ארץ in gender, number, and person. Vid. rule 127.

10. תהו *void*. This word often occurs in the Scriptures, sometimes as an adjective, in other instances as a substantive, but in the same form, except the usual prefixes. Perhaps the root is תה *waste*, with the formative ו. Rule 162.

11. ובהו *and without shape*. ו *and*. Rule 157. בהו occurs only here and in Isa. xxxiv. 11. and Jer. iv. 23. It is of בה *hollow*, and ו formative. Vide rule 162.

12. וחשך *and darkness*. ו *and*. Rule 157. חשך as a verb signifies, *to tremble or hide*, as a noun, *darkness*. ולחשך, ו *and*, ל *the*. החשך, *the darkness*. Rule 150.

merchepet	Alēim	uruhe	tēum	peni	ōl
17 מרחפת	3 אלהים	16 ורוח	15 תהום	14 פני	13 על
aur	iēi	Alēim	Uiamer	.ēmim	peni ol
21 אור	20 יהי	3 אלהים	19 ויאמר	18 המים:	14 פני
					13 על

13. על *upon*, is a particle from עלה *to ascend*. על is also *above*, *concerning*, *besides*, *to*, *near*, *with*, &c. and sometimes *for the sake of*.

14. פני *the face of*. It is a noun mascul. found in the plural only. It is here in construction, vide rule 24, for פנים *faces* or *face*, and derived from פנה *to behold*. Vid. rule 200.

15. תהום *the deep*. ת is formative of the noun. Vide rule 189. The formative ו is also to be rejected. Vide rule 195. The fem. noun תהום comes from תמה *to tumultuate*, vid. R. 200 and num. 18.

16. ורוח *and the Spirit*. ו *and*. Rule 157. רוח as a verb, *to inhale*, as a noun, *air in motion, the soul of man, the Holy Spirit*, whose existence like the air is certain, though he be invisible.

17. מרחפת *causing a motion*, is the participle Benoni fem. in Hiphil, vid. rule 75, of רחף *to shake*, the י as frequently, is here omitted. Vid. rul. 81. It agrees in gender and number with רוח. Vid. rul. 115. 113. For the omission of היתה *was*, vid. rule 144.

18. המים *the waters*. ה *the*. R. 151. מים *waters* is by contraction for מים the plural of the mascul. noun מי *water*. This word and ים *the sea*, in the plur. ימים *seas*, and also יום *a day*, in the plural ימים *days*, are all derived from המה *to make a noise*.

19. ויאמר *and God said*. ו *and*, is in this case conversive. Vide rules 57. 136. and the note infra.* יאמר *said*, is the third person masc. sing. fut. Kal of אמר *to speak*. Vid. rule 194. Postea לאמר *saying*, has been called a gerund, the infinitive of Kal, and by others the participle Benoni Kal, the ו being dropped, as is very usual. Vid. rule 78. The ל is a prefix. Rules 175. 142.

20. יהי *there shall be*. It is the third pers. m. sing. fut. Kal, for היה dropping ה final in the future, being a verb defective in Lamed IIe. See rule 102. From היה *to exist*.

21. אור *light*. A noun, by rule 195, from אר *to flow*. For ו inserted, see rule 158. It is used with ה emphatic in the next verse. Rule 150. Vide num. 23, 398.

* ו is termed merely *conjunctive*, when it connects similar tenses

the face of the deep: and the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

in the same sense; or when it supplies the place of signs of persons, moods, tenses, and numbers. Vide rule 139. It is said to be *conversive*, when it changes the signification of a future, into that of a preter tense; or the sense of a preter into that of a future.

The five following rules are taken from *Granville Sharp*, and supported by numerous examples. Their accuracy is submitted to the critical reader.

Rule I.

“ 1 prefixed to *future tenses* converts them to *perfect tenses*; and when prefixed to verbs in the *perfect* tense, it regularly converts them to the future tense. This is the *necessary construction* for both cases (not only “*interdum*,” sometimes, as the grammarians tell us, but) *always*, constantly and regularly, in *every sentence*, that is independent of the three particular circumstances described in the subsequent three rules, or *general exception*.

“ The only instance of *irregularity* or *particular exception*, respecting 1, that I have been able to find, is in that portion of the 119th Psalm, wherein 1 is the leading letter of each sentence, as an *acrostic* or *alphabetical psalm*; which probably ought to be considered merely as a *poetical license* for that kind of composition.

Rule II.

“ When 1 is prefixed to a verb, which immediately follows another verb of the *same tense*, without a prefixed 1, and in the *same sentence*, the 1 in that case is *merely conjunctive*, and the second verb to which it is prefixed (and even a third or fourth, if they are of the same tense, and follow in the *same sentence* with a prefixed 1 to each,) must be construed according to its *proper tense*, whether *future* or *imperative*, and often also the *perfect* tense; but not always; as there are a few instances of exception.

Rule III.

“ A prefixed 1 does not affect, or convert any verb, in the *imperative* mood, nor any verb, or verbs in the *future* tense, which follow an *imperative* mood in the same sentence. But to perfect tenses the

ki	ēaur	at	Alēim	Uira	.aur	uiēi
25 כי	21 האור	4 את	3 אלהים	24 וירא	23 אור;	22 ויהי
ēheshek	ubin	ēaur	bin	Alēim	uibedel	thub
12 החשך;	28 ובין	21 האור	28 בין	3 אלהים	27 ויבדל	26 טוב
quera	uleheshek	ium	laur	Alēim	Uiquera	
29 קרא	12 ולחשך	30 יום	21 לאור	3 אלהים	29 ויקרא	5
ahed	ium	bequer	uiēi	oreb	uiēi	lilē
34 אחד;	30 יום	33 בקר	22 ויהי	32 ערב	22 ויהי	31 לילה

22. ויהי *and there was*. ו conversive. See num. 19. For יהי see num. 20.

23. אור *light*. See num. 21. Caloric or latent heat has been supposed to be here principally intended. As a verb it is most frequently rendered to *shine*, or *enlighten*, also to *kindle*, to *set on fire*, to *be glorious*; as a noun, *light*, the *sun*, *fire*, the *morning*, *lightning*, *urim*, *herbs*, &c. לאור ל, אל *the*.

prefixed ו is conversive without hindrance from a preceding *imperative* verb.

Rule IV.

“After an interrogation, either of the emphatical ה, or of the *interrogatory* relatives כִּי or כִּה, the prefixed ו doth not influence any verb, or verbs of the *future* tense, or the *present* tense; but in *perfect tenses*, the ו is regularly conversive, and is not influenced by a preceding interrogation.

Rule V.

“If a *future* tense put for a *preterperfect* tense” (which must be by having a prefixed ו) “precedes a *preter* tense,” (having also a prefixed ו) “the latter is (merely) copulative.” The use of this rule, most probably, will very seldom occur, but the following example has been found in 1 Sam. vii. 16. וישפט שמואל (a *future* tense converted to a *preter* tense) and Samuel judged Israel all the days of his life: והלך *and he went* from year to year, וסבב *and he circuited* Bethel, and Gilgal, and Mispah, (the Vaus prefixed to the two last verbs are merely copulative, because the preceding verb is a converted future, and the next verb which follows is also a converted future); וישפט *and he judged* Israel in all these places.

4 And God saw the light that it was good; and God divided the light from the darkness.

5 And God called the light day, and the darkness he called night. And the evening and the morning were the first day.

24. וירא *and God saw*. ו convers. Vide num. 19. ירא for יראה 3d pers. masc. sing. fut. Kal of ראה *to see*. It drops the ה final in the future. See rule 102.

25. כי *that*. By rule 202. כהה *to restrain*, is the root. Vide num. 393. It is rendered, *yea, though, because, surely, but, when, therefore, and often interrogatively*.

26. טוב *good*. By rule 195 is found טב *to be good*. Hence טוב masc. טובה fem. *good*. Rule 158. num. 538.

27. ויבדל *and God divided*. ו conversive. Vide num. 19. יבדל is the 3d pers. m. sing. fut. Kal of בדל *to divide*. As a noun, *a part separated*. Also בר is *separate*, and לבר *apart*.

28. בין *between*. From בן *to divide*. Rule 195. The repetition of this particle in this verse is not singular, nor an idiom peculiar to the Hebrew language. Postea מבין *from between*. Rules 176. 145. ובין *and between*. Rule 157.

29. ויקרא *and God called*. ו *and* convers. Num. 19. יקרא is the 3d pers. masc. sing. fut. Kal of קרא *to call*. See num. 412.

30. יום *day*. Rule 195, from המה *to make a noise*. The plural is ימים vid. num. 18. 558. היום *by day*. Barker observes that adverbs in Hebrew "are formed from every part of speech, and are as various as there are circumstances of an action."

31. לילה *night*. A noun fem. Rules 16. 153. The root by rule 195 is לל *to move round*. Also לילה *by night*.

32. ערב *evening*. A noun masc. sing. from ערב *to mix*. The twilight is a mixture of light and darkness.

33. בקר *morning*. A noun masc. sing. from בקר *to survey, or look out; the morning looks out of the east*.

34. אחד *one*. See num. 486. Reject the formative א. Rule 147. the root is יחד *to unite*. Rule 196.

emim	betuk	requio	iēi	Alēim	Uiamer	
18 המים	36 בתוך	35 רקיע	20 יהי	3 אלהים	19 ויאמר	6
Alēim	Uiosh	lemim	mim	bin	mebedil	uiēi
5 אלהים	38 ויעש	18 למים	18 מים	28 בין	37 מבריל	22 ויהי
metehet	asher	ēimim	bin	uibel del	ērequio	at
41 מתחת	40 אשר	18 המים	28 בין	39 ויברל	35 הרקיע	4 את
lerequio	mol	asher	ēimim	ubin	lerequio	
42 לרקיע	43 מעל	40 אשר	18 המים	28 בין	42 ויברל	42 לרקיע
uiēi	shemim	lerequio	Alēim	Uiquera	ken	uiēi
22 ויהי	5 שמים	42 לרקיע	3 אלהים	29 ויקרא	44 כן	22 ויהי
Alēim	Uiamer	sheni	ium	bequer	uiēi	oreb
3 אלהים	19 ויאמר	45 שני	30 יום	33 בקר	22 ויהי	32 ערב
mequum	al	ēshemim	metehet	ēimim	iquuu	
48 מקום	47 אל	5 השמים	41 מתחת	18 המים	46 יקו	

35. רקיע *an expanse*. י is formative. Rule 165. The root is רקע *to expand*. Rule 194. Postea with ה emphatic.

36. בתוך *in the midst of*. ב in a prefix. Rule 148. תוך a noun, *the middle*; י is formative. Rules 158, 9. It is from תך *to cut or divide*. Rule 195.

37. מבריל *causing a division*. Rule 73. Masc. sing. part. Ben. Hiphil of ברל. Num. 27. Rule 75.

38. ויעש *and God made*. י convers. Num. 19. יעש for יעשה is the 3d pers. m. sing. fut. Kal of עשה *to make*. It is a verb in Lamed He, and drops its ה final in the future. Vide rule 102.

39. ויברל *and he divided*. י convers. Num. 19. יברל is the 3d pers. m. sing. fut. Kal of ברל *to divide*. Ante num. 27. 37. As on the first day, light was separated from the chaos, so on the second was air; and this *division* was effected by an expansion, as רקע signifies; there is obvious impropriety therefore in the use of the term firmament here, as if the heavens were a solid body, and the stars and planets attached to it.

40. אשר *which*. Also *who, whom, that*. A relative of every gender, number, and person. Vide rules 134, 135. As a verb *to go before, to prosper, to esteem*. As a noun, *a step, progress, success*. As a particle, *where, because, that, as, when*.

41. מתחת *under*. מ at or from. Rules 176. 145. תחת *under*. Reject

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament and divided the waters which *were* under the firmament from the waters which *were* above the firmament; and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together into one place and let the dry *land* appear: and it was so.

also the formative ה prefixed. Rule 189. 194. then place נ before the two radicals, vid. rule 200, and the root will be found to be נחט to descend.

42. לרקיע *the expanse*. ל prefixed, vid. rule 175, sometimes has the sense of a pronoun or article, *that* or *the*, and seems to be abridged from אל, which is used in the same sense, and as a verb signifies to intervene, or interpose. אל preceding, or ל prefixed, signifies also to, among, towards, at, near, as to, for, according to, instead of, about, with, within, after, &c. רקיע, vide num. 35. 39.*

43. מעל *above*. מ prefixed. Rules 176. 145. From מן or מנה to distribute; it has various meanings, *from, without, before, against, more than, from being*; and is also negative, *lest, not*, על upon, above, vide in num. 13. מעל *from above, from upon, more than, near, &c.*

44. כן *so*. From כן to prepare. כן אחרי *after that time*. לכן *therefore*. כן wherefore, or accordingly. ער כן to this time. כן also signifies, *certainly, surely, thus, because*, and in Psalm cxxvii. 2. instead of *so*, it should be rendered *justly or rightly*, for כן as a noun signifies *right*; unless כי *but* is the true reading, which is not supported.

45. שני *second*. For the formative ך׳ vide rule 168. From שנה to repeat. Rule 200. Vide the table at num. 486.

46. יקוו *shall be gathered together*. For יקרוו vid. rule 102. It is the 3d pers. m. plur. fut. Niphal of קוה to collect. It agrees with הים. Rule 127.

47. אל *to*. See in num. 42. Sometimes it is negative, *not, but, &c.* At other times it is used before the object of a verb, as את num. 4.

48. מקום *place*. מ is formative. Rule 178. So is ו. Rules 158, 159. From קם *to be established*. By rule 195.

* When either of the letters כ, ב, or ל are prefixed to a noun, they usually exclude ה emphatic.

uiquera	ken	uiēi	ēibeshē	uteraē	ahed	
29 ויקרא	44 כן	22 ויהי	50 היבשה	49 ותראה	34 אחד	10
quera	ēmim	ulemequuē	arets	libeshē	Alēim	
29 קרא	18 המים	51 ולמקוה	7 ארץ	50 ליבשה	3 אלהים	
Uiamer	.thub	ki	Alēim	uira	imim	
19 ויאמר	26 טוב	25 כי	3 אלהים	24 וירא	52 ימים	11
mezerio	osheb	desha	ēarets	tedesha	Alēim	
56 מזרע	55 עשב	54 דשא	8 הארץ	53 תרשא	3 אלהים	
asher	leminu	peri	oshē	peri	ots	zero
40 אשר	61 למינו	59 פרי	60 עשה	59 פרי	58 עץ	57 זרע

49. ותראה *and shall appear*. ו *and*. תראה is the 3d pers. fem. sing. fut. Niphal of ראה *to see*. It agrees with ארץ understood. Rule 127.

50. היבשה *the dry scil.* ארץ *land*. ה *emphatic*. R. 150. ה postfixed formative. Rule 153. יבשה *a noun fem. from יבש to be dry*.

51. ולמקוה *and the gathering together of*. ו *and*, ל *the*. Num. 42. מ is formative. Rule 178. מקוה *confluence*, from קוה *to collect*. Vide num. 46.

52. ימים *the seas*. Vide num. 18. This contrast with מים preceding fixes the distinction between מי *water* and ים *sea*.

53. תרשא *shall bring forth*. The 3d pers. fem. sing. fut. Kal of רשא *to spring up*. It agrees with הארץ.

54. דשא *grass, the tender herb*. A noun from רשא. Vide num. 53.

55. עשב *the herb*. A noun. As a verb, *to produce vegetation*.

56. מזרע *producing seed*. Particip. Benoni masc. sing. Hiphil of זרע *to sow or to produce seed*. Rule 75.

57. זרע *seed*. A noun masc. from the same root. Num. 56.

58. עץ *the tree of*. A noun masc. from עצה *to fix, make firm, or steady*.*

59. פרי *fruit*. A noun masc. sing. ם is formative. Rule 171. From פרה *to produce*. Hence postea פר *a bull*, plural פרים. Also פרה *a heifer*.

60. עשה *bearing*. Participle Benoni Kal masc. ו omitted by rule 78. From עשה *to bear*.

* עץ פרי is here the *tree of fruit*, that is the *fruit-tree*; but the same

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so.

61. למינו *according to its kind*. ל a particle. Vid. num. 42. ו suffixed, *his*. Vide rules 39. 160. מין *kind*, a noun masc. sing. in which ך being formative, rule 165. is to be rejected, rule 195. when ה is to be post-fixed, vide rule 200. and the root is found to be מנה *to distribute*.*

form of speech is used to signify a *fruitful tree*. In Hebrew the latter of two substantives is frequently adopted instead of an adjective; as *The land of holiness*, for *The holy land*; *Men of a name*, for *Celebrated men*; *A God of justice*, for *A just God*, &c.

* This word affords some evidence of the truth of the concession in the Glasgow grammar, that “the cases of nouns are more determined by the connexion and sense of the passage than from the preposition.” But in Hebrew there are no cases. Vide rule 14. When two nouns stand together, so that the latter would occupy the genitive case in English, Latin, or Greek; the former in Hebrew frequently undergoes a change in termination, it being in fact the word, the sense of which is limited or restricted. Vide rules 24. 27. Prepositions prefixed to nouns answer the purposes of oblique cases, with the exception of the *constructed case* mentioned. With respect also to the primitive pronouns, the agent and the object are usually expressed by different words, as in English, which may be denominated cases.

Nevertheless the learner will find it to contribute both to his convenience and speed, to know the cases of nouns and pronouns, as they are given in the old grammars. On this account, they are here subjoined in a condensed form.

תורה Fem. A law.

דבר Masc. A word.

Plur.	Sing.	Plur.	Sing.	
תורות	תורה	דברים	דבר	Nom. A word.
שלחות	שלח	שלדברים	שלדבר	Gen. Of a word.
לתורות	לתורה	לדברים	לדבר	Dat. To a word.
אתחורות	אתחורה	אתדברים	אתדבר	Acc. The word.
התורות	התורה	הדברים	הדבר	Voc. O word.
מתורות	מתורה	מדברים	מדבר	Abl. By a word.

Ututsa	.ken	uiči	ēarets	ol	bu	zerou	
64 זרעו 12	44 כן 22	8 ויהי 22	13 הארץ 8	63 על 13	62 בו 63		
uots	laminēu	zero	mezerio	osheb	desha	ēarets	
58 ועץ 65	57 למינהו 65	56 זרע 57	55 מזריע 56	54 עשב 55	8 דשא 54	8 הארץ	

SINGULAR.

She, Her.	He, Him.	Thou, Thee, f.	Thou, Thee, m.	I, me.	
היא	הוא	את	אתה	אני	Nom.
שלה	שלו	שלך	שלך	*שלי	Gen.
לה	לו	לך	לך	לי	Dat.
אותה	אותו	אותך	אותך	אותי	Accus.
ממנה	ממנו	ממך	ממך	ממני	Ablat.

PLURAL.

They, Them, f.	They, Them, m.	You, fem.	You, m.	We, Us.	
הן הנה	הם הנה	אתן, ה	אתם	נחנו אנחנו	Nom.
שלהן	שלהם	שלכן	שלכם	שלנו	Gen.
להן	להם כמו	לכן	לכם	לנו	Dat.
אותן	אותם	אתכן	אתכם	אותנו	Accus.
מהן	מהם	ממכן	ממכם	ממנו מנו	Ablat.

As parts of the primitive pronouns, both singular and plural, are postfixed to nouns, masculine and feminine, singular and plural; (vide rules 33—42) and as their terminations undergo, in some instances, changes in regimen, (vide rules 24—27) because of the suffixes; the learner, by making also the following table somewhat familiar, will save himself both time and labour.

		Fem. plur.	Fem. sing.	Masc. plur.	Masc. sing.
My.	Singular suffixes.	תורותי	תורתי	דבריי †	דברי
Thy, m.		תורותיך	תורתך	דבריך	דברך
Thy, f.		תורותיך	תורתך	דבריך	דברך
His.		תורותיו	תורתו	דבריו	דברו
Her.		תורותיה	תורתה	דבריה	דברה
Our.	Plural suffixes.	תורותינו	תורתנו	דברינו	דברנו
Your, m.		תורותיכם	תורתכם	דבריכם	דברכם
Your, f.		תורותיכן	תורתכן	דבריכן	דברכן
Their, m.		תורותיהם	תורתם	דבריהם	דברם
Their, f.		תורותיהן	תורתן	דבריהן	דברן

* שלי has been said to be only לי the dative and ש for אשר who.
 † For דברי.

Domus quæ est mihi. Vide num. 151.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself after his kind; and God saw that *it was* good.

62. זרעו *its seed*. ו suffixed, *its*, vide rules 39. 160.* זרע, see num. 57.

63. בו *in itself*. ב a prefix, rule 148, from בה *hollow* or בית *within*. ו a pronoun suffix of the third person. Rule 39.†

64. והוצא *and brought forth*. ו convers. num. 19. הוצא is the 3d pers. fem. sing. fut. Hiphil of צא *to spring up*, ' being changed into ו, rule 89, and ' characteristic of Hiphil being dropped. Rule 81. It agrees with הארץ.

65. למינהו *for its kind*. הו a pronoun suffix of the third person. Rule 39. For למין see num. 61. Perhaps the sense of the genitive may have been here intended, as it is in Psal. cxvi. 15. לחכדיו "of his saints." Vide num. 42.

* Parts of primitive pronouns, when suffixed to nouns substantive, having the sense of possessives, and the nature of adjectives, must, when translated into Latin or Greek, agree with such substantives in gender, number, and case. But the Hebrew language, in such instances, with much more propriety, preserves the gender of the antecedent, to which such pronoun may relate, and does not accommodate the gender of the possessive to that of the noun with which it stands. Thus ביתו and ביתה are each *sua domus*, but the former is *his house*, and the latter *her house*. Hence it seems proper to denominate the pronominal suffixes *primitives*, when affixed to nouns, as well as when conjoined with finite verbs, and particles, though with the former, they have the sense of possessives, and when with the latter, they generally denote the object. Vide rule 29.

† The neuter in English is often properly substituted, because the Hebrew language has no neuter. Here follow the usual pronominal suffixes with ב. בו *in him*, בה *in her*, בך *in thee*, בי *in me*, במו or בהם *in them*, masc. בהן *in them*, fem. בכם *in you*, masc. בכן *in you*, fem. and בנו *in us*. ב is also *into*, *with*, *on account of*, and *among*; in this sense, following an adjective, it expresses the superlative degree, as בנשים *fair among women*, that is, *very fair*.

uira	leminēu	bu	zerou	asher	peri	oshē	
24 עשה	60 פרי	59 אשר	40 זרעו	62 בו	63 למינהו	65 וירא	24
bequer	uiēi	oreb	Uiēi	.thub	ki	Alēim	
33 אלהים	3 כי	25 טוב:	26 ויהי	22 ערב	32 ויהי	22 בקר	33
mareṭ	iēi	Alēim	Uiamer	.shelishi	ium		
68 יום	30 ע	66 ויאמר	19 אלהים	3 יהי	67 מארת		68
ubin	ēium	bin	lēbedil	ēshemim	berequio		
28 ברקיע	69 השמים	5 להבריל	70 בין	28 היום	30 ובין		28
ulimim	ulemuodim	latet	Uēiu	.ē			
74 הלילה:	31 והיו	71 לאתת	72 ולמועדים	73 ולימים			74
ēshemim	berequio	lemauret	uēiu	ushenim			
5 ושנים	75 והיו	71 למאורת	76 ברקיע	77 השמים			5

66. שליש *the third*. Vide num. 486. From שלש *to divide into three parts*. For י inserted and postfixed, see rule 168.

67. יהי *there shall be*. Vid. num. 22.*

68. מארת *lights*. מארה in the sing. Rule 21. מ is formative. Rule 178. From אר *to flow*, or אור *to shine*.

69. ברקיע *in the expanse of*. ב in. Rule 148. For רקיע see num. 35.

70. להבריל *for to cause a division*. ל *for*. Rule 142. הבריל is the infinitive Hiphil of ברל *to divide*. Num. 27.

71. והיו *and they shall be*. ו and convers. Num. 19. היו for היהו 3d pers. plur. pret. Kal, ה being dropped before a servile. Rule 102. Num. 22.

72. לאתת *for signs*. ל *for*. Rule 175. Sing. אות plur. אותות, and אותה. Vide rule 21. A fem. noun from אתה *to approach*.

73. ולמועדים *and for seasons*. ו and, ל *for*. Sing. מועד plur. masc. מועדים, a participial noun from יער *to appoint*. The participle Benoni Huphal is מועד. Vide rules 89, 90.

74. ולימים *and for days*. ו and, ל *for*. ימים *days*. Vide num. 30.

75. ושנים *and years*. ו and. שנה *a year*, plur. שנים and שנות, from שנה

* יהי is singular. מארת is plural; this is therefore an exception to

13 And the evening and the morning were the third day.

14 And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth, and it was so.

to iterate. שני plur. שנים *two, double or twice dyed*. שן *a tooth*, plur. שנים.

76. למאורה *for lights*. ל *for*. מאורה the same as מארת, num. 68. ו inserted, vide rule 158. Also מאורה as a noun fem. in regim. signifies *the hole made by serpents in the ground*, because it gives light.

77. ברקיע *in the expanse of*. ב *in*. רקיע, vide num. 35.

the rule for the agreement of the verb in number, gender, and person with its noun. The converse of this sometimes happens; as, ידברו איש "the man (they) shall say. נכו רשע "the wicked man (they) flee." Perhaps in the first anomaly the noun must be taken collectively, in the other the verb should be understood distributively.

יה is also masculine, and מארת feminine; as often as this exception happens, the choice of the more worthy gender, the masculine, as in this case, is thought to denote excellency; and when a verb is put in the feminine, though the noun is masculine, it is supposed to express the contrary. Ezek. xxxiii. 26. עשיתן is used, though spoken of men. Vide rule 128.

Similar exceptions are frequently found to the rule for the agreement of the *adjective* with the substantive in gender and number. A *plural adjective*, when put with a singular noun, may signify that it is to be taken collectively, כל יהודה באים "all Judah coming;" and when an *adjective in the singular* is joined with a noun plural, it may be intended to show that the noun must be understood distributively; as אררין ארור those cursing thee are (each of them) cursed.

When an *adjective masculine* is joined with a feminine substantive, it probably denotes dignity, excellency, or something emphatical, as המארת הגדלה *great lights*. On the contrary, when the *feminine adjective* is chosen to be put with a masculine substantive, it may be designed thereby to express contempt or unworthiness; as ערים גדלה

Alēim	Uioſh	.ken	uiēi	ēarets	ol	lēair	
3	אלהים	38	ועש	44	כן:	22	ויהי 8 הארץ 13 על 78 להאיר 16
ēmaur	at	ēgedelim	ēmareṭ	sheni	at		
76	המאור	4	את	80	הגדלים	79	המארת 45 שני 4 את
ēquethen	ēmaur	uat	ēium	lememeshelet	ēgedel		
82	הקטן	76	המאור	6	ואת	30	היום 81 לממשלת 80 הגדל
Uiten	ēkukebim	uat	ēlilē	lememeshelet			
84	ויתן	83	הכוכבים:	6	ואת	31	הלילה 81 לממשלת 17
ol	lēair	ēshemim	berequio	Alēim	atem		
13	על	78	להאיר	5	השמים	77	ברקיע 85 אלהים
ulēbedil	ubelilē	bium	Ulemeshel	ēarets			
87	ולהבריל	31	ובלילה	30	ביום	86	ולמשל 8 הארץ: 18
ki	Alēim	uira	ēheshek	ubin	ēaur	bin	
25	כי	3	אלהים	24	וירא	12	החשך 28 ובין 21 האור 28 בין

78. להאיר *for to give light*. ל *for*. Rule 142. האיר the infinitive of Hiphil of אר or אור. Rule 99.

79. המארת *luminaries*. ה emphatic. Rule 150. מ formative. Rule 178. מארת, vide num. 68. 76.

80. הגדלים *great*. ה emphat. גדל and גדול *great*. Masc. plur. גדלים, rule 19, from גדל *to grow*. The fem. גדלות might have been used with the fem. noun מארת, but it is probable that the masculine was used as a stronger expression. Vide rule 114. Vide num. 67 in note.

great cities. Deut. i. 28. These were the cities of the Canaanites. Yet ים has been deemed in such cases a feminine termination.

When two substantives, one whereof is masculine and the other feminine, have one and the same verb, or one and the same adjective, such verb or adjective, for herein also they follow the same rule, is usually masculine and plural.

But the verb and the adjective differ in their positions with respect to their substantive. Adjectives, except numerals, generally follow the substantives with which they agree; whilst verbs almost always are placed before the nouns, to which their gender, number, and person are accommodated. When the adjective precedes its substantive, the verb *to be* (היה) is for the most part understood.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; *he made* the stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness; and God saw that *it was* good.

81. לממשל *for the rule of*. ל *for*. The first מ is formative, the second מ radical. ה is for ה because in construction, rule משל and ממשל and the fem. ממשלה *dominion* here used, are from משל *to rule*.

82. הקטן *little*. ה *emphat.* קטן *small*, from קטן *to diminish*.*

83. הכוכבים *stars*. ה *emphat.* ו is formative. Rule 158. כוכבים is the plural of כוכב *a star*, which is from ככב *to shine*.

84. ויתן *and God placed*. ו *conversive*. Num. 19. יתן is the third pers. masc. sing. fut. Kal for ינתן from נתן *to give*. This verb sometimes drops its final ך according to rule 105, sometimes its first radical as in this instance, and at other times it is doubly defective; see rule 108.

85. אתם *them*. את *vid. num. 4.* ם or הם *them* is a pronoun masc. plur. third pers. R. 40. אתם when a primitive pronoun is the plural masc. of the second person. Rule 31. The learner must distinguish between the primitive pronouns אחי *I*, אתה, אתך *thou* masc. אחי, את, אחי *thou* fem. אתם *you* masc. אתן *you* fem. &c. and את when suffixed by pronouns; because the sense is sometimes different. The most usual affixes of את are the following; אחי *with me, me*, אתנו *with us, us*, אתך *with or in thee*, אתכם *with you, you*, אהו *with him, him*, אתה *with her, her*, אתהם or אתם *with them, them*, masc. אתהן, אתן *unto or with them, them*, fem. אתנה *them*.

86. ולמשל *and to rule*. ו *and*. ל *to or for*. משל is the infin. Kal. of משל *to govern*. Rule 142.

87. ולהכריל *and to cause a division*. ו *and*. ל *to or for*. הכריל is the infinit. Hiphil of כרל *to divide*.

* The particles which are prefixed to the substantive, as ב, ל, מ, &c. are not repeated before the adjective, but ה *emphatic*, which is by some called the definite article, is also prefixed to the adjective or participle; and when such adjective, &c. stands alone, it is often used as a substantive.

- 19 טוב: 26 ויהי 22 ערב 32 ויהי 22 בקר 33 יום 30 רביעי: 88
 20 ויאמר 19 אלהים 3 ישרצו 89 חמים 18 שרץ 90 נפש 91
 חיה 92 ועוף 95 יעופף 94 על 13 הארץ 8 על 13 פני 14 רקיע 35
 21 השמים: 5 ויברא 95 אלהים 3 את 4 התנינים 96 הגדלים 80
 ואת כל 97 נפש 91 החיה 98 הרמשת 99 אשר 40 שרצו 100
 המים 18 למינהם 101 ואת 6 כל 97 עוף 93 כנף 102

88. רביעי *the fourth*. In the ordinal numbers from the *third* to the *tenth* inclusive, ' is inserted before the last radical, except in the *sixth*, and also postfixed in the masculine gender. Vide rule 168. and num. 486. The root is רבע *to agitate* or *quadrate*; hence also, by prefixing a formative א, comes the cardinal ארבע *four*.

89. ישרצו *shall produce abundantly*. It is the third pers. masc. plur. fut. Kal, from the root שרץ *to swarm*, or *creep*. It agrees with חמים. Rule 127.

90. שרץ *the reptile*. This word may be taken as a noun; or as the part. Ben. Kal of the preceding verb, ו being rejected by rule 78, the sense then is *the creeping* חיה נפש.

91. נפש *the creature*. Also *the soul*, and *animal life*. נפשי *my life*, from נפש *to breathe*. This word, like נפש, may signify *the animal soul*. Vide Whitby and Macknight on 1 Thess. v. 23.

92. חיה *living*. It is the part. Ben. Kal of חיה *to live*. Vide rules 86 and 78. Also *a living creature*. The genus is expressed by נפש חיה *living creature*; the species are אדם *man*, בהמה *beast of the field*, חיתו *wild beast*, רמש *reptile*, and עוף *fowl*, &c.

93. עוף *and fowl*. ו *and*. A participial noun. Rule 158. From עף *to fly*.

94. יעופף *shall fly*. It is the third pers. sing. masc. fut. Kal of עף *to fly*. ו is inserted after the first radical, as is sometimes the case in reduplicate verbs, vide rule 111. but its usual place, when inserted in other verbs, is before the last radical in the fut. and imper. Vide rule 77.

95. ויברא *and (God) created*. ו convers. Num. 19. It is the third pers. masc. sing. fut. Kal. Vide num. 2.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and let the fowl fly above the earth, over the face of the firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after its kind, and God saw that it was good.

96. התנינִם *whales*. הֵם emphat. Rule 150. A noun masc. plur. The sing. is תנין *a whale or serpent*. Rule 19. From תנן *to creep*, which is perhaps a reduplicate verb from תנה *to wail*. Rule 110.

97. כל *every, all, or any*. It has been supposed that this word is a substantive, because it is said always to precede the noun with which it is used, which is the invariable rule of a noun in regimine; whereas adjectives commonly follow their substantives. Also כל is used for the feminine, which is somewhat singular, if an adjective; for adjectives generally terminate, if feminine, in הֵּ. Yet as a noun in construction it is difficult to render it in English, for it must be *the all of*, or *the whole of*. It is from the root כלה *to complete*.

98. החיה *living*. הֵם emphat. Rule 150. and vide num. 92.

99. הרמשׁת *creeping*. הֵם emphat. when thus prefixed to a participle often denotes that it is to be taken as a substantive. רמשׁת is the part. fem. Ben. Kal of רמשׁ *to creep*. For the omission of וֹ vide rule 78.

100. שרצו *produced abundantly*. It is the third pers. masc. plur. pret. Kal. Vide num. 89.

101. למינהם *in their kind*. לֵּ in or to. Rule 175. מין *kind*. Vid. num. 61. הם *their, them*. Suffix. Vide rule 40.

102. כנף *the wing*. A noun from כנף *to remove to a distance*.

103. ויברך *and blessed*. * וֹ and is conversive. Rule 136. num. 19. יברך is the third pers. m. sing. fut. Kal of ברך *to bless*.

* To bless any thing is *to speak good of it or to it*. This is the sense of the Hebrew and Greek words for *to bless*. When God blesses, he speaks good to the person or thing, he approves or communicates good. When man blesses God, he speaks good of him, or ascribes goodness to him. In the former, it is an expression of beneficence, in the latter, of gratitude.

- 22 למינהו 65 וירא 24 אלהים 3 כי 25 טוב: 26 ויברך 103
 אתם 85 אלהים 3. לאמר 104 פרו 105 ורבו 106
 ומלאו 107 את 4 המים 18 בימים 18 והעוף 108 ירב 109
 בארץ: 7 ויהי 22 ערב 32 ויהי 22 בקר 33 יום 30 המישי: 110
 ויאמר 19 אלהים 3 תוצא 64 הארץ 8 נפש 91 חיה 92
 למינה 111 בהמה 112 ורמש 113 וחיתו 114 ארץ 7 למינה 111
 ויהי 22 † כן: 44 ויעש 38 אלהים 3 את 4 חית 114 הארץ 7

104. לאמר *in saying*. ל *to or in*. Rule 175. אמר is the part. Benoni Kal. Rule 78. From אמר *to speak*.

105. פרו *be fruitful*. For פרהו. Rule 102. It is the 2d pers. masc. plur. imperat. Kal of פרה *to increase*.

106. ורבו *and multiply*. ו *and*. רבהו for רבו. Rule 102. It is the second pers. masc. plur. imperat. Kal of רבה *to multiply*.

107. ומלאו *and replenish*. ו *and*. מלאו is the 2d pers. m. plur. imper. Kal of מלא *to fill*.

108. והעוף *and fowl*. ו *and*. ה *emphat*. Rule 150. For עוף *fowl*. Vide num. 93.

109. ירב *shall multiply*. For ירבה. Rule 102. It is the third pers. masc. sing. fut. Kal of רבה. Vide num. 106.

110. המישי *the fifth*. For the י final and י inserted, vide rule 168. and num. 486. From המש *five*, and as a verb, *to increase*.

111. למינה *after its kind*. ל is prefixed. Rule 175. ה *her or its* is a fem. pron. suff. Rules 39. 155. For מין *kind*, vide num. 61.

112. בהמה *cattle*. A fem. noun from בהם *to be mute*. Vide num. 92.

113. ורמש *and reptile*. ו *and*. רמש a noun masc. sing. of רמש *to move*. Num. 99.

114. וחיתו *and living creature*. ו conjunctive. חיתו is used as a singular and as a plural noun. Vide rule 162. where it is termed a collective noun.* If the ו be merely a pleonasm, then חית may be either

* Anomalies in the Hebrew language are frequent, nouns are of-

22 And God blessed them, saying, Be fruitful and multiply and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind, and it was so.

25 And God made the beast of the earth after his kind, and cattle

the plural of *חיה* a *beast*, vide rule 21. and num. 92. or the singular in construction, *ה* being changed into *ת*, as in the next verse. Vide rule 26. It is from the root *חיה* to *live*.

† The substantive verb *היה* to *be*, because of its frequent use should be well understood. Though it follows the rules for other verbs in Lamed He, its Kal is here given for the convenience of the learner, because not usually exhibited in the grammars.

Feminine.	Masculine.			Fem.	Mascul.		
תהי or תהי	יהי or יהי	3 Per. S.	Future Tense.	היתה	היה	3 Sing.	Preter Tense.
תהי or תהי	תהי or תהי	2			היית	2	
	אהי or אהי	1			היית	1	
תהי, *ה	יהי	3 Plur.			היו	3 Plur.	
תהי, †ה	תהי	2		היית	היית	2	
	נהי or נהי	1			היו	1	

2 Sing. היה or היי } Imperative.
fem. היינה masc. היו 2 Plur. }

היה or היו or היי Infinitive.

Being, or she is, or he is הויה or הויה Sing. } Participle
Fem. They are הויה masc. They are הויה Plur. } Benoni.

The Hebrews usually intended the present tense when this verb was omitted, but understood; when it was expressed, or given, its tense was generally past, or future like other verbs. Vide num. 557. 642.

ten singular in form and plural in sense, or plural in form and singular in sense, and these are indifferently connected with singular or plural pronouns, adjectives, or verbs. As there is no neuter gender,

* תהינה Jer. xviii. 21.

† תהינה Exod. xxii. 31.

למין 61 ואת 6 הבהמה 112 למינה 111 ואת 6 כל 97 רמש 113
הארמה 115 למינהו 65 וירא 24 אלהים 3 כי 25 טוב; 26
26 ויאמר 19 אלהים 3 נעשה 116 אדם 117 בצלמנו 118
כרמותנו 119 וירדו 120 ברגת 121 הים 18 ובעוף 93
השמים 5 ובהמה 112 ובכל 97 הארץ 7 ובכל 97 הרמש 113
27 הרמש 122 על 13 הארץ; 7 ויברא 2 אלהים 3 את 4
האדם 117 בצלמו 123 בצלם 118 אלהים 3 ברא 2 אתו 124
28 זכר 125 ונקבה 126 ברא 2 אתם; 85 ויברך 103 אתם 85
אלהים 5 ויאמר 19 להם 127 אלהים 3 פרו 128 ורבו 129

115. הארמה *the earth*. ה emphatic. *earth*, a fem. noun. If the א is formative, then the root is רמה *to make smooth or level*; but if א be radical and the ה merely the fem. termination, then the root is ארם *to be red*. Vide rules 147. 153.

116. נעשה *we will make*. It is the first pers. plur. fut. Kal of the verb עשה *to make*. Postea תעשה 2d pers. sing. fut. Kal.

117. אדם *man*. רמית is likeness from רמה. Vid. num. 115. Adam may have been so called because, he at first bore the image of God; or he may have been named from the *red clay*, because he was made of the earth.

118. בצלמנו *in our image*. נ in. נו *our*, a pronoun suffix. Vide rule 35. צלם *image*, from צלם *to delineate*. See num. 3. "Let us make man," is an expression of consultation, and marks a difference in man's creation from that of other creatures, in point of importance. "Let us make man," regards the animal nature; "In our image," denotes his spiritual nature, which alone could resemble Deity. "Let us make," &c. "in our image, after our likeness." Here is the plu-

a word that in English would belong to that class is often found in both the masculine and feminine gender in the same sentence. There are also instances of the same noun occurring as a masculine in one sense, and as a feminine when the meaning is different. These seeming irregularities occasion sometimes doubt, but as they belong to the language, they form no ground for the imputation of ignorance in the sacred penmen. Vide num. 910.

after their kind, and every thing that creepeth upon the earth after his kind, and God saw that it was good.

26 And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him, male and female created he them.

28 And God blessed them: and God said unto them, Be fruitful and

ral three times expressed, and that in the first person, a manifest agreement with, and proof of, the scriptural doctrine of a plurality in Deity, to which, as God is one in essence, we give the name *persons*.

119. כדמותנו *according to our likeness*. כ *according to*. Vide rule 173. נו *our*. Vide rule 35. דמות *similitude*, a fem. noun, vide rule 16. from דמה *to make smooth, or to form*.

120. ויררו *and they shall govern*. ו *and*. יררו for ירדו in the 3d pers. masc. plur. fut. Kal of ירה *to rule*. Vide rule 102. In ver. 28, post. it is in the 2d pers. plur. imper. Kal.

121. ברנה *over the fish*. ב *in*. רנה in construction for רנה *a fish*. Vid. rule 26. Of רנ *to multiply*.

122. הרמש *creeping*. ה *emphatic, or which*. רמש the part. Ben. Kal. Vid. rule 78, of רמש *to creep*. Which is *creeping* is a Hebrew present tense.

123. בצלמו *in his own image*. ב *in*. ו *his*. Vide rule 39. For צלם vide num. 118.

124. אתו *him*. For את, vide num. 4, and 85. ו *him*, a pronoun suffixed. Vide rule 39.

125. זכר *male*. A noun from the root זכר *to remember*, and perhaps *to be strong*.

126. ונקבה *and female*. ו *and*. נקבה a noun from נקב.

127. להם *to them*. ל *to*. Vide rule 175. הם *them*. Vide rule 40. לה *to her*. ל *and* ה. Rule 175. 39.

128. פרו for פרוה *be fruitful*. It is the 2d pers. masc. plur. imperat. Kal of פרה *to produce*. Vide rule 102.

129. ורבו *multiply*, and ו *and*. 2d pers. masc. plur. imp. Kal of רבה *to multiply*. Vide rule 102.

ומלאו 130 את 4 הארץ 7 וכבשה 131 ורדו 120 ברגת 121
 הם 18 ובעוף 93 השמים 6 ובכל 97 חיה 114 הרמשת 132

130. ומלאו *and fill*. ו *and*. מלאו is the 2d pers. masc. plur. imp. Kal from מלא *to fill*.

131. וכבשה *and subdue it*. ו *and*. ה *it*. Vid. rule 39.* כבש for כבשו the ו *and* making the root signify the same as if in the 2d pers. plur. imperat. Kal which precedes it. Vide rule 139. Thus the ו conjunctive can supply the want of the signs of person, number, mood, and tense, by uniting its verb to the former.

132. הרמשת *that moveth*. ה *which*. רמשת is the fem. part. Benoni Kal. Vide num. 122. It agrees with חיה. Rule 113. 115.

* When parts of the primitive pronouns are prefixed to verbs, they form persons, mostly in the future, and if there be no other change, are readily distinguished by the learner. But when parts of such pronouns are postfixed, they not only form persons and tenses, but are often put to express the object of such verb, and must be recognised as abbreviations suffixed, instead of the primitive pronouns themselves.

When such compounded word happens to be different from the verb itself in any of its forms, the reader, if acquainted with these, and also with the suffixes, can instantly discern that the word is thus double, and distinguish its parts. But it often happens that the addition of an affix to the verb produces a word exactly similar to some other part of the same verb, as in this case; and the reader can only determine by the sense or connexion, whether a pronoun is the object of the verb, and appears in the affix, or the servile or serviles at the end of the word indicate its mood, tense, and person.

Presuming that the learner, after a few lessons, will endeavour to parse by his lexicon and grammar, and use these notes only as a test to show him wherein he has failed, I here subjoin a few of such similar words, framed out of פקר in Kal, that he may compare others with them, and he will find that they will serve with equal advantage also for other conjugations or voices.

multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

פקדה { Is the third pers. fem. sing. preter Kal, *she hath visited*.
Is the third pers. masc. sing. pret. Kal, with ה *her*. *He visited her*. Or the second pers. masc. sing. imper. with ה *her*. *Visit thou, man, her*.
Is the infin. Kal with ה *her*. *To visit her*. Or the participle Benoni Kal, ו being dropped, (Rule 78.) with ה *her*. *Visiting her*.

פקדו { Is the third pers. plur. preter Kal. *They have visited*. Or the second pers. masc. plur. imperat. *Visit ye, scil. males*.
Is the second pers. masc. sing. imperat. Kal, with ו *him*. *Visit thou (man) him*. Or the 3d pers. m. sing. pret. Kal with ו *him*. *He visited him*.
Is the infin. Kal with ו *him*. *To visit him*. Or the participle Ben. Kal (Rule 78) with ו *him* affixed. *Visiting him*.

פקדהם { Is the second pers. masc. plur. preter Kal. *Ye (males) have visited*.
Is the third pers. fem. sing. preter Kal with ם *them* masc. ה changed into ה. Rule 83. *She visited them, (males.)*
Is the second pers. sing. preter Kal with ם *them* masc. affixed. *Thou hast visited them, (males.)*

פקדנהם { Is the second pers. fem. plur. preter Kal. *Ye, females, have visited*.
Is the third pers. fem. sing. preter Kal, ה into ה by rule 83. with ך *them* fem. affixed. *She visited them, females*.
Is the second pers. sing. preter Kal, with ך *them* fem. affixed. *Thou hast visited them, females*.

29 על 13 הארץ: 7 ויאמר 19 אלהים 3 הנה 133 נתתי 134
 לכם 135 את 4 כל 97 עשב 35 זרע 136 זרע 57 אשר 40 על 13
 פני 14 כל 97 הארץ 7 ואת 4 כל 97 העץ 58 אשר 40 בו 63
 פרי 59 עץ 58 זרע 136 זרע 57 לכם 135 יהיה 20 לאכלה: 137
 30 ולכל 97 חית 114 הארץ 7 ולכל 97 עוף 93 השמים 5
 ולכל 97 רומש 138 על 13 הארץ 7 אשר 40 בו 63 נפש 91
 חיה 92 את 4 כל 97 ירק 139 עשב 55 לאכלה 137 ויהי 20
 31 כן: 44 וירא 24 אלהים 3 את 4 כל 97 אשר 40 עשה 38
 והנה 133 טוב 26 מאד 140 ויהי 20 ערב 32 ויהי 20 בקר 33
 יום 30 הששי: 141

133. הנה *behold*. A particle from הנה *to be present*. *Hither*. So הן *behold, or these*.

134. נתתי *I have given*. It is for נתתי first. pers. sing. perf. Kal of נתן *to give*. Vid. rule 108.

פקדנו	{	Is the first pers. plur. preter Kal. <i>We have visited</i> .
		Is the third pers. masc. sing. preter Kal with נו <i>us</i> affixed. <i>He visited us</i> . Or infin. Kal with נו <i>us</i> . <i>To visit us</i> .
		Is the second pers. masc. sing. imperat. Kal, with נו <i>us</i> . <i>Visit thou, man, us</i> . Or particip. Ben. Kal (Rule 78) with נו <i>us</i> . <i>Visiting us</i> .

If the learner choose, he may enlarge this table for himself; but its necessity will be gradually superseded by a more familiar acquaintance with the verbs, and pronominal suffixes.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed, to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, I have given every green herb for meat; and it was so.

31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

135. לכם *to you*. ל *to*, and כם pronominal suffix, second pers. plur. masc. Vide rule 37. So לך *to you*, of ל and ך. Vide rule 36, as להם num. 127.

136. זרע *producing seed*. Part. Benoni Kal of זרע *to sow*, or *produce seed*. Vide rule 78.

137. לאכלה *for meat*. ל *for*. אכלה a noun fem. vide rule 16, from אכל *to eat*.

138. רמש *creeping*. Part. Benoni masc. Kal of רמש *to creep*.

139. ירק *green*. A noun adjective from ירק *to put forth leaves*, also a leaf.

140. מאד *very*. From מאד *strength*. The superlative degree is made by adding this word or such like; by repeating a substantive, as *a servant of servants*; or the adjective, as *good, good*; by using the plural; or by adding the word *God*, as *cedars of God*. The comparative is also made by מן or מ prefixed, *as* or *compared with*; or ב *among*, as *Blessed among women*.

141. הששי *the sixth*. ה *the*. ששי an ordinal. Vide rule 168. From שש *six*, which is from שרש *to divide into six parts*. See the table at num. 486.

GENESIS II.

1 ויכלו 142 השמים 5 והארץ 8 וכל 97 צבאם: 143 ויכל 144
 2 אלהים 3 ביום 30 השביעי 145 מלאכתו 146 אשר 40
 עשה 38 וישבת 147 ביום 30 השביעי 145 מקל 97
 3 מלאכתו 146 אשר 40 עשה: 38 ויברך 103 אלהים 3 את 4
 יום 30 השביעי 145 ויקדש 148 אתו 149 כי 25 בו 63
 שבת 147 מכל 97 מלאכתו 146 אשר 40 ברא 2 אלהים 3

142. ויכלו. *And or thus were finished.* ו convers. יכלו for יכלהו 3d pers. plur. masc. Niphal of כלה *to finish*. Vide rule 102. and num. 67, in the note.

143. צבאם *the host of them.* ם plur. suffix, 3d person. Vide rule 40. צבא is the root, *an army*, or *to assemble*. The suffix relates to the heavens and the earth, which were marshalled in beautiful array in the vast expanse. President Edwards supposed the angels were here intended, who are called God's host; but the plural צבאות is then generally used. See צבאם in Neh. ix. 6. Psa. xxxiii. 6. Isa. xxxiv. 4. xl. 26. xlv. 12.

144. ויכל *and he ended.* ו convers. יכל for יכלה the third pers. sing. masc. Kal of כלה. Vide rule 102. num. 142.

145. השביעי *the seventh.** ה emphatic. שביעי the ordinal. Vide rule 168. From שבע *seven*. Num. 486.

* The first השביעי in the second verse is wanting in two of Dr. Kennicott's codices; in another it seems to be הששי; it is also the *sixth* in the Samaritan, and Syriac versions; and the Septuagint read *ἕκτη*. Yet the common reading will make the same sense, as the seventh day began with what we now would denominate the evening of the sixth, if the labour then terminated.

GENESIS II.

1 THUS the heavens and the earth were finished, and all the host of them.

2 And on the seventh day, God ended his work which he had made; and he rested on the seventh day from all his work, which he had made.

3 And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work, which God created and made.

146. מלאכתו *his work*. ו a suffix 3d pers. sing. Vide rule 39. ה for ה, because in construction before ו. Vide rule 24. מלאכה *work, an agent, angel, &c.* כ formative. לאך not used, *to employ*.

147. וישב *and he rested*. ו convers. 3d pers. sing. masc. fut. Kal of שבה *to finish, the sabbath*.

148. ויקדש *and he sanctified*. ו convers. יקדש 3d pers. masc. sing. fut. Kal of קדש *to set apart to a higher or sacred use*. הו is suffixed Exod. xx. 11. Vide rule 39. קדוש is a part. noun, *holy*. The God of nature has *set apart to a holy use* one day in seven of our time from the creation.

149. אהו *it*. From אה. Vid. num. 4, and ו pronom. suffix. sing. masc. 3d pers. Vide rule 39. Num. 85. Num. 63, in note.

150. לעשות *from or in making them*. † ל prefixed. Vide rule 175. It is the regular infinitive of a verb in Lamed He. Vide rules 103, 140. From עשה *to make*.

† Verbs in the infinitive are frequently used in the sense of English verbal nouns, ending in *ing*. Vide num. 19.

4 לעשות: 150 אלה 151 תולדות 152 חשמים 5 והארץ 8
 בהבראם 153 ביום 30 עשות 150 יהוה 154 אלהים ארץ 7
 5 ושמים: 5 וכל 97 שיח 155 השרה 156 טרם 157 יהיה 20
 בארץ 8 וכל 97 עשב 55 השרה 156 טרם 157 יצמח 158
 כי 25 לא 159 המטיר 160 יהוה 154 אלהים 3 על 13 הארץ 8
 6 ואדם 117 אין 161 לעבר 162 את 4 האדמה: 115 ואד 163
 יעלה 164 מן 165 הארץ 7 והשקה 166 את 4 כל 97 פני 14

151. אלה *these*, is a plural pronoun. *This* and *that* are usually made in the Hebrew by את, ה, זה, וזה, and הלו; *these* and *those*, by אלה, אלה בני, *these are the generations*, אלה בני *these are the sons*. These words are termed in some grammars the demonstrative pronouns. The relatives are אשר *who, which, what, &c.* (vide num. 40) and ש, which is probably a contraction of אשר, and is found prefixed to nouns, pronouns, verbs, &c. and is translated by *who, which, whom, that, &c.* The interrogatives are מי and מה, *who, and what*.

אל is used ten times in the Old Testament as a plural, *these* or *those*, never in the singular. It is probably a contraction for אלה, which is often used, and variously rendered in the common version, as a relative, an adjective, and a primitive pronoun; *these, those, like, such, them, &c.* אל is sometimes rendered as an article, as in Psa. ii. 7. Vide also num. 47.

152. תולדות *generations*. A plur. noun from ילר *to breed*. Rule 189. Hence ילר *a son*, ילרה *a girl*, מולדת *offspring*.

153. בהבראם *in the creating them*. ב *in*. ה *the*. ברא *infin. or participle* Benoni Kal. Vide num. 2. ם *them*. Vide rule 40.

154. יהוה *Jehovah*. From הוה *to subsist*, in the part. Benoni, and יה which is perhaps an abbreviation of יהיה or יהי the third pers. sing. fut. of היה *to be*, and signifies *the Essence*, and so יהוה is the *Essence subsisting of himself*. But some suppose ' to be formative, and the root הוה *to be*. Ens quod a se est, erat, et in æternum manebit idem.

155. שיח *a shrub*. A fem. noun from שח *to be humble*. Vide rule 165 for the ' formative.

156. השרה *the field*. ה *the*. and שרה *a field, a cupbearer, to shed, or pour forth*.

4 These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.

5 And every plant of the field, before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

157. טרם *before, or not yet*. This word is of uncertain derivation, but of frequent use; it is rendered *before, yet, ere, not yet*, (הטרם Exod. x. 7.) and is also prefixed by כ and מ.

The obvious design of the term in this place, is to express that every plant and herb was formed perfect in the first instance, and did not grow up to maturity from the ground, either by a rapid or tardy growth; so that when man was formed, in a mature state, he found every thing prepared for him. The wisdom and power exercised in such immediate production were perhaps not greater than would have been necessary through the intervention of mediate causes.

158. יצמח *it grew*. 3d pers. sing. masc. fut. Kal of צמח *to bud or spring up*.

159. לא *not, from לאה to be weary, or fail*. As a noun it is put for *nothing*.

160. המטיר *caused it to rain*. 3d pers. sing. masc. pret. Hiph. of מטר *to rain*.

161. אין *not*. From אן *labour, or to be weary*. אין is also *nothing, none, no, neither, without, it is gone*.

162. לעבד *to cultivate*. ל vid. rule 142. עבד infin. Kal, *to obey or serve, to till the earth*. Vide num. 476. 423. 427. עבד is also a *servant, subject, soldier, or worshipper*.

163. ואר *and vapour*. ו convers. אר or איר from ירה *to send forth*, with a formative א.

164. יעלה *went up*. 3d pers. masc. sing. fut. Kal of עלה *to ascend*.

165. מן or מני *from*. A particle from מנה *to distribute*. Vid. num. 594.

166. והשקה *and watered*. ו conjunctive. Vide note on num. 19. השקה is the 3d pers. masc. sing. pret. in Hiphil, the ׳ is omitted. Vide rule 81. From שקה *to water*.

- 7 האדמה: 115 ויִצֵר 167 יהוה 154 אלהים 3 את 4 האדם 117
 עפר 168 מן 165 האדמה 115 ויפח 169 באפיו 170 נשמת 171
 8 חיים 172 ויהי 20 האדם 117 לנפש 173 חיה: 174 ויטע 175
 יהוה 154 אלהים 3 גן 176 בעדן 177 מקדם 178 וישם 179
 9 שם 179 את 4 האדם 117 אשר 40 יצר: 167 ויצמה 158
 יהוה 154 אלהים 3 מן 165 האדמה 115 כל 97 עץ 58
 נחמד 180 למראה 181 וטוב 26 למאכל 137 ועץ 58 החיים 172
 10 בתוך 36 הגן 176 ועץ 58 הרעת 182 טוב 26 ורע: 183 ונהר 184
 יצא 185 מעדן 177 להשקות 186 את 4 הגן 176 ומשם 187

167. ויִצֵר *and formed*. ו conversive. יִצֵר is the 3d pers. masc. sing. fut. Kal of יצר *to fashion*. Verbs in Pe Jod perhaps never form the third pers. sing. fut. in Kal with the double ' but in Hiphil they do. Buxtorf cites this place and Psa. cxxxviii. 6.

168. עפר *dust*. As a verb, *to cover with dust*; עפר is also *earth, mortar, rubbish, a young roe*. עפרה *lead*.

169. ויפח *and he breathed*. ו conjunctive. יפח is the third pers. masc. sing. pret. Kal, and the root, *to breathe*.

170. באפיו *into his nostrils*. ב *in*. ו *his*. Vide rule 39. אפי in construction for אפים, vide rule 25, before ו. It is the plural of אף *the nose*, or *heat*, from אפה *to heat*.

171. נשמת *the breath of*. In construct. ח for ה. Rule 26. נשם *to breathe*, is the root; hence נשמה *breath, the soul*.

172. חיים *lives*, viz. animal and rational. The plural of חי *life*, from חיה *to live*.

173. לנפש *in a soul, or breathing frame*. ל *in*. נפש is the root also, *to breathe*. Vide num. 91.

174. חיה *living*. The participle Benoni Kal of חיה *to live*.

175. ויטע *and planted*. ו convers. יטע for ינטע. Vide rule 94. Fut. 3d pers. masc. sing. Kal, of נטע *to plant*.

176. גן *a garden*, from גן *to protect*. Hence מגן *a shield*. כגונה *sorrow*. Lam. iii. 65.

177. בעדן *in Eden*. ב *in*. עדן as a noun is *Eden, pleasure, &c.* As a

7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed.

9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden, and from thence it was parted; and became into four heads.

verb it occurs once only, and that in Hithp. *to delight*, or *please*. Neh. ix. 25. *Udyan* in Sanscrit signifies, it is said, *a garden*.

178. מקדם *from* or *in the East*. מ *from*. קדם *the east*. קדמה *the same*. קרים *eastward* or *the east wind*. The root is קרם *to go before, prevent, and to meet*; and signifies also, as a noun, *antiquity, eternity, ancient times, past*; as a particle, *before, aforetime, and of old*.

It has been thus rendered; "And the Lord God planted a garden in Eden beyond Kedem."

179. וישם *and he placed*. ו convers. ישם *is the third pers. masc. sing. fut. Kal of שם to place*. Vide rule 99. שם *is also a particle, there*.

180. נחמד *desired*. Part. Benoni Niphal of חמד *to desire*.

181. למראה *to the sight*. ל *to*. מראה *sight*. מ formative. מראה *is from ראה to see*.

182. הרעת *knowledge*. ה emphat. רעת *is in construction before טוב*. The noun is רעה *knowledge*. The root is ירע *to know*. Vide rule 200. רע *opinion*. מדע *science, thought*.

183. ורע *and evil*. ו *and*. רע *evil*; as a verb, *to do evil, or to break*. חטא *is unintentional error*, עין *iniquity designed and chosen, flowing from an evil heart*, מרה or מרר *rebellion, provocation*, פשע *apostasy, or conspiracy*. Vide num. 836.

184. ונהר *and a river*. ו *and*. נהר *a river, plur. נהרים* and נהרות. As a verb, *to flow*.

185. יצא *went out*, is itself the root. Hence מוצאתיו *his goings forth*.

186. להשקות *for the watering*. ל *for*. ה emphatic. שקות *is the infinitive of Kal of שקה*. Rule 103. Vide num. 166.

187. ומשם *and from thence*. ו *and*. מ *from*. and שם *to place*. Vide num. 179.

- 14 יפרד 188 והיה 20 לארבעה 189 ראשים: 1 שם 190
 7 האחד 34 פישון 191 הוא 192 הסבב 193 את 4 כל 97 ארץ 7
 12 החוילה 194 אשר 40 שם 179 הזהב: 195 וזהב 195 הארץ 7
 192 טוב 26 שם 179 הברלח 196 ואבן 197 השם: 198
 13 ושם 190 הנחר 184 השני 15 גיחון 199 הוא 192 הסובב 193
 14 את 4 כל 97 ארץ 7 כוש: 200 ושם 190 הנחר 184 השלישי 66
 חדקל 201 הוא 192 ההלך 202 קדמת 203 אשר 204
 15 והנחר 184 הרביעי 88 הוא 192 פרת: 205 ויקח 206 יהיה 154
 אלהים 3 את 4 הארם 117 וינחחו 207 בגן 176 לעבדה 208

188. יפרד *was parted*. Fut. Niphal 3d pers. masc. sing. from פרר *to divide*. It is of the past sense converted by ו in ומשם Num. 19.

189. לארבעה *in four*. ל *in*. ארבעה a noun, *four*, from רבע *to quadrate*. Vid. num. 88. 486.

190. שם *the name*, plur. שמות, from שם *to put*, or *place*. Vide num. 179. rule 99.

191. פישון *Pison*. It is perhaps from פשה *to spread*, or פוש *to grow big*. It has been supposed to be the *Little Indus*, *Nilab*, or *Nila Ganga*.

192. הוא *he, she, it, or that*. From הוא the same as הוה *to be*. And so היא the same as היה.

193. הסבב *surrounding*. ה emphat. סבב or סובב is the participle Ben. Kal of סבב *to compass*.

194. חוילה *Havilah*. From the son of Cush, Gen. x. 7. חיל signifies *pain* from חל, or *strength* from יחל *to abide*.

195. הזהב *gold*. ה emphat. and זהב *gold*; also *clear* or *bright*. And vide Job xxxvii. 22.

196. הברלח *Bdellium*. ה emphat. Perhaps from ברל *to separate*, and לח *smooth*, or בריל *tin*. If the name is taken from its sparkling light, and not its malleability, the Talmudists may be right, who deem it a pearl. Vide Num. xi. 7. It is rendered by some *crystal*.

197. אבן *a stone*. From בנה *to build*, א being formative; vide rule 147

11 The name of the first *is* Pison; that *is* it which compasseth the whole land of Hāvilah, where *there is* gold;

12 And the gold of that land *is* good, there *is* bellium and the onyx stone.

13 And the name of the second river *is* Gihon; the same *is* it that compasseth the whole land of Ethiopia.

14 And the name of the third river *is* Hiddekel; that is it which goeth toward the East of Assyria. And the fourth river *is* Euphrates.

15 And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it.

198. השם *the onyx*. ה emphat. שהם has been thought *an onyx, emerald, sardonyx, and lapis lazuli*. Exod. xxv. 7.

199. גיחון *Gihon*. It has been thought, the *Araxes*, the western *Oxus*, and formerly the confluence of the Tigris and Euphrates, &c.

200. כוש *Cush*. Gen. x. 6. *Ethiopia*, a name not confined to Africa, it means also a part of Arabia. But the *north of India* is perhaps here intended which is in Sanscrit the *continent of Cush*.

201. חידקל *Hiddekel*. Vide Daniel x. 4. The Tigris. Others think it was the Bahlac, or eastern branch of the Oxus.

202. הולך *going*. ה emphat. הלך part. Ben. Kal, from הלך *to go*.

203. קדמה *the east of*, for קדמה, in construct. Vide rule 26. Vide num. 178.

204. אשור *Assyria*. Vide Gen. x. 11, 12. Seated by Asher, the son of Shem. The root is אשר *to be happy*.

205. פרת *Peret, Phrat, Euphrates, Fertility*, from פרה *to produce*. It is thought to be the Phrath, Ferah, or Hermund.

206. ויקח *and took*. ו convers. ילקח for לקח 3d pers. masc. sing. fut. Kal of לקח *to take*. Vide rule 200. 93.

207. וינחה *and he placed him*. ו convers. ו him. Rule 39. ינחה 3d pers. sing. masc. fut. Kal of נחה *to set, or place*.

208. לעבדה *to cultivate it*. ל prefix. ה *it*. Vide rule 39. עבד infin. Kal, *to serve*. Postea תעבד 2d pers. sing. fut. Kal.

209. ולשמרה *to keep it*. ו and. ל *to*. ה *it*. Rule 39. שמר infin. Kal *to watch, or guard*.

117 ולשמרה: 209 ויצו 210 יהוה 154 אלהים 3 על 13 האדם 16
 211 לאמר 19 מכל 97 עץ 58 הגן 176 אכל 21 תאכל: 211
 17 ומעץ 58 הרעת 182 טוב 26 ורע 18 לא 159 האכל 211
 214 ממנו 212 כי 25 ביום 30 אכלך 213 ממנו 212 מות 214
 18 תמות: 214 ויאמר 19 יהוה 154 אלהים 3 לא 159 טוב 26
 219 היות 215 האדם 117 לברו 216 אעשה 217 לו 218 עזר
 19 כנגדו: 220 ויצר 167 יהוה 154 אלהים 3 מן 165 הארמה 115
 כל 97 חית 114 השרה 156 ואת 4 כל 97 עוף 93 השמים 5
 ויבא 221 אל 47 האדם 117 לראות 222 מה 223 יקרא 29
 לו 218 וכל 97 אשר 40 יקרא 29 לו 218 האדם 117 נפש 173

210. *and commanded*. ו י convers. יצו for צוה the 3d pers. masc. sing. fut. Kal of צוה to command. Vide rule 102.

211. *eating*. Part. Ben. Kal, and תאכל is the 2d pers. sing. masc. fut. Kal of אכל to eat. Rule 143.

212. *from it*. ו it. Rule 39. מן *from*, with a מ prefix. So ממנה and ממנו. Rules 39 and 34. and vide num. 526 and 594.

213. *thy eating*. אכל is the part. Ben. Kal. Vide num. 211. ך is a pron. suffix; vide rule 36.

214. *dying*. Part. Ben. Kal. תמות is the 2d pers. masc. sing. fut. Kal of מות or מת to die. Num. 853. מות does not always import temporal death. Vide 1 Sam. xxv. 37. Prov. xix. 18. and Prov. xii. 28. As life may mean either happiness, or animal, spiritual, or eternal life; so death has as many senses directly opposed to these. Its meaning in this place must be collected from the nature of the life, which it would destroy. Man was constituted holy, death implies sin; he was in a state of friendship with God, death implies enmity against him; he enjoyed every production of the earth which tended to his comfort, death implies that the earth should be embittered to him; he enjoyed peace, death implies that his state should be that of a warfare; he enjoyed health, death implies that he should be subjected to diseases; in a word, as without sinning he was to be free from death, that is everlastingly happy, death implies everlasting misery.

16 And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat;

17 But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

18 And the Lord God said, *it is* not good that the man should be alone; I will make him an help meet for him.

19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought *them* to Adam, to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

But the gift of a seed of the woman, who should restore the honour of a broken law, was, at the moment of denouncing this commination, as much on the divine mind as it was afterwards. He is therefore the end or scope of the law for righteousness; and justice can have no claim on those, to whom grace was promised and given in Him before the world began.

215. היות *being*. The infinitive of verbs in Lamed He change ה in- to ו. Vide rules 103, 140. Of היה *to be*. Vide page 29 ante.

216. לבדו *alone by himself*. ו pron. suff. Vide rule 39. לבד *alone*, a particle, from ל pref. and בר *alone*.

217. אעשה *I will make*. It is the first pers. sing. fut. Kal of עשה *to make*. Vide num. 116.

218. לו *for him*. ל *for*. ו *him*, pron. suffix. 3d pers. masc. Vide rule 39.

219. עזר *aid or help*. It is also the root, *to help*.

220. כנגדו *as before him*. כ *as*. נגד *before*. As a verb, *to show oneself*. ו *him*. Vide rule 39. נגדו *before him*. לנגדו *over against him*. מנגדו *out of his sight*. Joshua vi. 5. v. 13. Psal. x. 5.

221. ויבא *and he brought*. ו convers. יבא is the 3d pers. sing. masc. fut. Hiphil of the verb בא *to come*. The characteristic י is omitted. Rule 81.

222. לראות *to see*. ל *to*. ראות infin. Kal of ראה *to see*. Vide rule 103. 142.

223. מה *who, which, what, how, wherefore*. It is used often after the prefixes. Hence מי *who*.

224 היה 174 הוא 192 שמו: 224 ויקרא 29 האדם 117 שמות 224
 לכל 97 הבהמה 112 ולעוף 93 השמים 5 ולכל 77 חית 114
 השרה 156 ולאדם 117 לא 159 מצא 225 עזר כנגדו: 220
 ויפל 226 יהוה 154 אלהים 3 תרדמה 227 על 13 האדם 117
 וישן 228 ויקח 229 אחת 230 מצלעתיו 231 ויסגר 232 בשר 233
 תחתנה: 234 ויבן 235 יהוה 154 אלהים את 4 הצלע 231
 אשר 40 לקח 229 מן 16 האדם 117 לאשה 236 ויבאה 237
 אל 47 האדם: 117 ויאמר 19 האדם 117 זאת 238 הפעם 239
 עצם 240 מצמי 241 ובשר 242 מבשרי 242 לזאת 238 יקרא 243

224. היה *the name of it.* ו *it.* Vid. Rule 39. שם. Vide num. 190. Hence שמה, plur. שמות.

225. מצא *he found.* It is the third pers. masc. sing. pret. Kal, *to find.*

226. ויפל *and caused to fall.* ו convers. יפל for ינפל is the 3d pers. sing. fut. Hiphil, from the root נפל *to fall.* Being a verb in Pe Nun, it drops נ in the future. Vide rules 94 and 81. נפלת is the fem. participle Benoni. Gen. xv. 12.

227. תרדמה *a deep sleep.* A fem. noun from רדם *to shut up in sleep.* ת is formative. Rule 189. Gen. xv. 12.

228. וישן *and he slept.* ו convers. ישן is the third pers. sing. masc. fut. Kal of ישן *to sleep.* Rule 86. Rather, *And caused him to sleep,* in Hiph. Vide num. 167. and rule 81.

229. ויקח *and he took.* ו convers. יקח for ילקח. Vide rule 200. 95. From לקח *to take.*

230. אחת *one.* A fem. noun for אחדת. Masc. is אחד *one.* Num. 486. א formative. From יחד *to unite.*

231. מצלעתיו *of his ribs.* מ prefix. ו suffix. Rule 39. י is added because in construction to a fem. plur. in ת. Vide rule 27. צלע plur. צלעות *the side.* "Flesh of my flesh" proves that more than a rib was taken. Vide Exod. xxv. 12. xxvi. 26, 7. xxxvi. 31, &c.

232. ויסגר *and he closed up.* ו convers. יסגר is the third pers. sing. masc. fut. Kal סגר *to shut up.*

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.

21 And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof.

22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man.

233. בשר *flesh*. As a root, *to spread*. "Thou hast clothed me with ~~—flesh~~."

234. תחתנה *instead of it*. תחת *instead*, from נחת *to descend*. Rule 189. And נה. Vide rule 39.

235. ויבן *and builded*. ו convers. יבן for יבנה is the 3d pers. masc. sing. fut. Kal of בנה *to build*. Vide rule 102.

236. לאשה *a woman*. ל for אל *the*. אשה *a female* איש, *a man*, from איש and so from ישה *to be*. Vide num. 278.

237. ויבאה *and caused her to come*. ו convers. ה pron. suffix. Vide Rule 39. יבא is the 3d pers. masc. sing. fut. Hiphil of the root בא *to come*. Vide num. 221.

238. זאת *this*. The same as with a זה fem. from זה *this*. Num. 306.

239. הפעם *turn*. ה emphat. and פעם *turn*, a noun. Or as an adverb, *now*. The other creatures were not fit to be associated with man, "This turn is bone" &c.

240. עצם *a bone*. As a root it signifies *to be strong*.

241. מעצמי *of my bone*. מ is a prefix. י final is *my*. Vide rule 34. The word עצם is perhaps for עצמים. The ים is omitted in this manner, the ם because it is in construction before ך, vide rules 24, 25, and the י of the plural is dropped before, or coalesces with, ך the suffix. Rule 34 in note. עצמה plur. עצמות. Hence עצמותי *my bones*.

242. מבשרי *of my flesh*. מ prefix from. י *my*. Rule 34. בשר *the integuments*. As a root, *to spread*. Num. 233.

243. יקרא *shall be called*. It is the 3d pers. masc. sing. fut. Niph. of

24 אשה 236 כי 25 מאיש 236 לקחה 244 זאת: 238 על 91 בן 245
 יעזב 246 איש 236 את 4 אביו 247 ואת 1 אמו 249 ורבק 250
 23 באשתו 251 ויהיו 252 * לבשר 242 אחר: 34 ויהיו 252
 שניהם 253 ערומים 254 האדם 117 ואשתו 251 ולא 159
 יתבששו: 255

קרא *to call*. זאת is fem. This is therefore an exception from the agreement of a verb with its nominative. Rule 127. Vide num. 67 in note. Or it is here in Kal.

244. לקחה *was taken*. Is the 3d pers. sing. fem. pret. Kal, in which it has sometimes the active and sometimes the passive sense. Rule 86. num. 229.

245. על כן *therefore*. בן כן *so*, as a root *to firepare*. לא כן *in nowise*. כי כן *because, since*. Vide num. 44.

246. יעזב *shall leave*. It is the 3d pers. masc. sing. fut. Kal of עזב *to forsake*.

247. אביו *his father*. ו *his*. Vide rule 39. אב is more rarely used than אבי *a father*, which is its constant form in construction, and in the plural אבות, vide rule 23, possibly to distinguish it from אבים *green fruits*. From אבה *to acquiesce*. Vide num. 432, 669.

* The Samaritan Pent. reads here כשניהם, the Septuag. *οι δυο*, the Vulgate, "et erunt duo," &c. The Syriac and Arabic also agree. And vide Mat. xix. 5. Mark x. 8. 1 Cor. vi. 16. and Eph. v. 31. Thus is it a prohibition of polygamy.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

25 And they were both naked, the man, and his wife, and were not ashamed.

249. אמו *his mother*. ו *his*. Rule 39. Postea אמי *my mother*. אם *a mother*. As a root, to support.

250. וירבק *and shall cleave*. ו convers. Vide rule 139. num. 19, n. רבק is the 3d pers. masc. sing. pret. Kal, to cleave unto.

251. באשתו *unto his wife*. ב prefix. ו *his*. Rule 39. אשה in construction before ו for אשה. Vide num. 236. ב is here used as it is in Deut. xv. 2. Eccl. ii. 24. which places as plainly show that it is the sign of the dative, as others can that it designates an ablative. Hence an argument arises against the distinction of cases in Hebrew.

252. ויהיו *and they shall be*. ו conjunct. יהיו for יהיו 3d pers. masc. plur. fut. Kal, of היה to be. Vide page 29 in note.

253. שניהם *they both*. For שני *two*, vide num. 45. 436. הם pron. suff. plur. 3d pers. Vide rule 40.

254. ערומים *naked*. It is the plural of ערום *naked*, from ערם to be naked.

255. יתבששו *ashamed*. It is the 3d pers. plur. masc. fut. Hithpael, ש being doubled. Vide rule 109. The root is בש to flag, or be confounded. It has the sense of the preter because of the preceding Vau.

GENESIS III.

1 והנחש 256 היה 20 ערום 257 מכל 97 חית 114 השרה 156
 אשר 40 עשה 38 יהוה 154 אלהים ויאמר 19 אל 47
 האשה 236 אף 258 כי 25 אמר 19 אלהים 3 לא 159
 תאכלו 259 מכל 97 עץ 58 הגן; ותאמר 260 האשה 236
 אל 47 הנחש 256 מפרי 59 עץ 58 הגן 176 נאכל; 259
 ומפרי 59 העץ 58 אשר 40 בתוך 36 הגן 176 אמר 40 אלהים 3
 לא 159 תאכלו 259 ממנו 212 ולא 159 תגעו 261 בו 218
 4 פן 262 תמתון; 263 ויאמר 19 הנחש 256 אל 47 האשה 236

256. והנחש *and the serpent*. ו *and*. ה *emphat.* נחש *a serpent*; and as a verb *to view attentively*. That the reader may satisfy himself whether נחש signifies in this instance an *ape*, all the places where the word occurs in the bible follow; Gen. iii. 1, 2. 4. 13, 14. xlix. 17. Exod. iv. 3. vii. 15. Num. xxi. 6, 7. 9, 9. Deut. viii. 15. 2 Kings, xviii. 4. Job xxvi. 13. Psal. lviii. 4. cxl. 3. Prov. xxiii. 32. xxx. 19. Eccles. x. 8. 11. Isa. xiv. 29. xxvii. 1, 1. lxv. 25. Jer. viii. 17. xlv. 22. Amos v. 19. ix. 3. and Mic. vii. 17. After these have been examined, the word *φίς* must be tried; and the fourteen places in which it occurs in the New Testament, tested by their respective contexts.

257. ערום *nisc.* From ערם *to be naked*. A state of preparedness for the exercise of the body. Applied to the mind, it imports vigorous application, or intense thought.

258. אף *verily*. As a noun *anger*. אפה *to heat*. אף כי *Is it certain that? or therefore*. Perhaps אפה *to bake*, אנף *to be angry*, and this word אף are wholly distinct, and the word אף *anger* may come from אנף.

It has been thought that only the conclusion of Satan's address is here recorded; the same form of speech often occurs, as Neh. ix. 18. 1 Sam. xxiv. 30. 2 Sam. iv. 11. Prov. xv. 11. xxi. 27. Ezek. xiv. 21.

GENESIS III.

1 NOW the serpent was more subtile than any beast of the field, which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, we may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

xv. 5, &c. and generally follows something else. But this receives little confirmation from the woman's not discovering surprise. Being lately formed and all things new to her, scarcely any occurrence could produce this; and being innocent she could neither fear, nor suspect danger.

259. *האכלו ye shall eat*, is the 2d pers. masc. plur. fut. Kal of *אכל*. *Postea נאכל* is the 1st pers. plur. fut. Kal.

260. *והאמר and she said*. ו convers. *האמר* is the 3d pers. fem. sing. fut. Kal of *אמר to speak*.

261. *תגעו shall ye touch*. 2d pers. masc. plur. fut. Kal of *נגע to touch*. Vide rule 94. This addition, "Neither shall ye touch it," was fairly implied in the divine prohibition, which must have included, both the indulged desire of the thing prohibited, and all tampering with temptation. But, as the precept was given to Adam before the woman was formed, she was interdicted only in him; and it is very possible that Adam, when instructing her in this matter, might caution her against touching the fruit, which she would naturally connect with the prohibition itself.

262. *פן lest*. A doubtful state of mind, from *פנה to turn*.

263. *תמותו ye shall die*. ׀ is paragogic. Vide rule 85 b. *תמותו* is for *תמותו*, vide rule 98, and is the 2d pers. masc. plur. fut. Kal of the verb *מות* or *בית to die*. Vide num. 214.

5 לא 159 מות 214 תמתון: 263 כי 25 יודע 264 אלהים 3 כי 25
 ביום 30 אכלכם 265 ממנו 212 ונפקחו 266 עיניכם 267
 והייתם 268 כאלהים * 3 יודעי 269 טוב 26 ורע: 183
 6 ותרא 270 האשה 236 כי 25 טוב 26 העץ 58 לאכל 271
 וכי 25 תאווה 272 הוא 192 לעינים 267 ונחמד 180 העץ 58
 להשכיל 273 ותקח 274 מפריו 275 ותאכל 211 ותתן 276
 7 גם 277 לאישה 278 עמה 279 ויאכל: 259 ותפקחנה 280

264. יודע *is knowing*. Part. Ben. Kal of ידע *to know*. Some read ידע here.

265. אכלכם *your eating*. כם pron. suff. 2d pers. plur. Vide rule 37. אכל part. Ben. Kal. Rule 78.

266. ונפקחו *then shall be opened*. ו then, conversive. Num. 19. n. נפקחו the 3d pers. masc. plur. pret. Niphal of the verb פקח *to open*.

267. עיניכם *your eyes*. כם pron. suff. 2d pers. plur. Vide rule 37. עיני in regim. vide rule 25, for עינים *eyes plur.* of עין *an eye, a fountain*. It is often feminine. From ענה *to turn back*.

268. והייתם *and ye shall be*. ו conversive. הייתם *is for היהתם, ה being changed into י*. Vide rule 102. It is the 2d pers. plur. masc. pret. Kal of היה *to be*. Vide page 29, n.

269. יודעי *knowing*, for יודעים in construct. (some read ידעי) Vide rule 25. Part. Ben. Kal plur. of the verb ידע *to know*. ידעו *they knew*, verse 7, is the 3d pers. masc. plur. fut. Kal. Gen. xv. 13. ידע תרע *knowing thou shalt know*, that is, *thou shalt certainly or surely know*. See the same idiom Gen. ii. 17. *Dying thou shalt die*, that is, *surely die*. Ver. 16. *Eating thou shalt eat, thou shalt freely eat*. Gen. iii. 16. *Multiplying I will multiply*, that is *greatly multiply*. Vide rule 143.

* The common translation of כאלהים *as gods* is unwarranted. The word אלהים had not occurred in such sense in this or either of the former chapters; nor can it be inferred from the residue of the words of Satan, that he meant to communicate on this subject an idea, which the woman had never heard of before.

5 For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as God knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.

270. ותרֹא and she saw. ו convers. תִּרְאָה for תִּרְאָה 3d pers. fem. sing. fut. of רָאָה. Rule 102.

271. לִמְאֹכֵל for food. ל for. מְאֹכֵל a noun, food. Of מ formative, and אָכַל to eat.

272. תַּאוּהָ an object of desire. From אוּהָ to covet, with ת formative. Rule 189.

273. לְהַשְׁכִּיל to mature the understanding. ל pref. הַשְׁכִּיל infin. Hiphil of שָׁכַל to perfect.

274. וּתָקַח and she took. ו conv. תָּקַח is the 3d pers. fem. sing. fut. Kal of לָקַח. Vide rule 93. Its imperat. לָקַח, קַח, and קַחָה, with ה paragogic. This verb frequently drops its first radical.

275. מִפְּרִיו of the fruit of it. מ from. ו suff. Rule 39. For פְּרִי vide num. 59.

276. וַתֵּן and she gave. ו convers. תִּתֵּן for תִּתֵּן. Rule 94. It is the 3d pers. fem. sing. fut. Kal of נָתַן to give.

277. גַּם also. It is said to signify abundance. Repeated it is rendered as well as.

278. לְאִשָּׁה to her husband. ל to. הָ her. אִישׁ a man, from יֵשָׁה to be. אִישׁ is a kind husband, בָּעַל a severe husband. Vide num. 236. In ver. 17, אִשְׁתְּךָ thy wife is the common occurrence of the possessive suffix, ךְּ thy, because of which the ה final of אִשָּׁה is changed into ת. Vide rule 26.

279. עִמָּה with or near her. הָ her. Rule 39. עִם with, in, against. As a noun, the people.

280. וּתִפְקַחנָה and were opened. ו and convers. It is the 3d pers. fem. plur. fut. Kal of פָּקַח to open.

עיני 267 שניהם * 253 וידעו 269 כי 25 עירמם 281 הם 282
 ויתפרו 283 עלה 284 תאנה 285 ויעשו 286 להם 28.
 חגרת: 287 וישמעו 288 את 4 קול 9 2 יהיה 154 אלהים 3
 מתהלך 290 בנן 176 לרוח 16 היום 30 ויתחבא 291
 האדם 117 ואשתו 251 מפני † 14 יהוה 154 אלהים 3
 9 בתוך 36 עץ 58 הנן: 176 ויקרא 29 יהיה 154 אלהים אל 47
 האדש 117 ויאמר 19 לו 218 איכה: 292 ויאמר 1 את 4
 קלך 289 שמעתי 288 בנן 176 ואירא 293 כי 25 עירם 281

281. עירמם *naked*. It is the plur. of עירם, vide rule 19, from עירם *to be naked*. Vide num. 257.

282. הם *they*. Vide rule 32. It is the plur. of הוא *he*, from היה *to be*. Vide num. 61. n.

283. ויתפרו *and they fastened together*. ו convers. יתפרו is the third pers. masc. plur. fut. Kal of תפר *to sew or twist*. This word occurs but in this place, in Job xvi. 15. Eccles. iii. 7. and in Ezek. xiii. 18.

* Adam, it may be fairly presumed, was not present when the woman was tempted and ate. That her eyes were opened, immediately upon her eating, to see her folly and sin, and the deception practised upon her, is not asserted; to suppose this is to impeach her of a horrid, malignant attempt to ruin her husband, a crime not imputed to her. But it is here expressly declared that upon *his* eating, the eyes of שניהם *both of them* were opened, they discerned an immediate loss of their innocence, peace, and happiness, and experienced a sense of guilt and misery. Thus does it appear, that as the precept was given to him alone, a representative of his race, she was brought into misery by his violation of it. Though the woman was *first in the transgression*, it was *by one man's disobedience* that sin and death have come into the world.

† If קול be here *thunder*, and רוח *a wind* in the evening, and the Almighty had even spoken to them as at Sinai to Israel, yet if innocent they had nothing to fear; the effort to conceal themselves is therefore a plain proof both of ignorance and guilt.

7 And the eyes of them both were opened, and they knew that they were naked, and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.

9 And the Lord God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked, and I hid myself.

and seems not necessarily to imply in any of the places a sewing with a needle; but some species of fastening or connecting together. It is probable that girdles were formed by twisting together the stems, whilst the leaves remained pendent; *they fastened together the fig-leaf*.

284. עלה *a leaf*. From עלה *to ascend*. Many both of Kennicott's and De Rossi's codices read עלי here instead of עלה, and עלי occurs in regimine in other passages, as Ezek. xvii. 7. Neh. viii. 15.

285. תאנה *fig*, an adjective. As a noun it signifies *the tree*, or *fruit*, plur. תאנים and תאנת. Perhaps from אן *labour*.

286. ויעשו *and they made*. ו conver. It is the 3d per. masc. plur. fut. Kal of עשה. Vide rule 102.

287. חגרת *girdles*. It is the plur. of חגרה. Vide rule 21. From חגר *to gird* or *bind*.

288. וישמעו *and they heard*. ו conver. It is the 3d pers. masc. plur. fut. Kal of שמע *to hear*. Postea pres. Kal, 1st per. שמעתי.

289. קול *the voice*. Or קל from קלה *to be light*. Ver. 10, קלך *thy voice*. קל with ך suff. Vide rule 36.

290. כהלהך *walking*. It is the part. masc. Ben. Hithpael of הלך *to walk*, or *wax*.

291. ויהתבא *and he hid himself*, or *they hid themselves*. Rule 139. ו conver. It is the 3d pers. masc. sing. fut. Hith. of חבא *to hide*.

292. איכה *where art thou?* אי *where*, and as a noun, *a settlement*. כה *thou*, pron. suff. Vide rule 36.

293. ואירא *and I feared*. ו convers. אירא is the first pers. sing. Kal

- 11 אני 294 ואחבא: 295 ויאמר 19 מי 296 הגיד 297 לך 135 כי 25
 עירם 281 אתה 298 המן 299 העץ 58 אשר 40 צויתך 300
 12 לבלתי 301 אכל 211 ממנו 212 אכלת: 211 ויאמר 19
 האדם 117 האשה 236 אשר 40 נתתה 302 עמדי 303
 הוא 192 נתנה 302 לי 304 מן 212 העץ 58 ואכל: 305
 13 ויאמר 19 יהוה 154 אלהים 3 לאשה 236 מה 296 זאת 306
 עשית 307 ותאמר 308 האשה 236 הנחש 256 השיאני 309
 14 ואכל: 305 ויאמר 19 יהוה 154 אלהים 3 אל 47 הנחש 256
 כי 25 עשית 307 זאת 306 ארור 310 אתה 298 מכל 97
 הבהמה 112 ומכל 97 חית 114 השרה 156 על 13 נחנך 311

of ירא *to fear*. ירא is often taken for sinful fear, and frequently also used to express a holy reverence, but never to signify shame, and yet this is the affection that would naturally spring from being naked. If no other nakedness was experienced than that in which the first parents had been created, they had nothing to fear. As a noun, *fear*.

294. אני *I*. כי imports emphasis. אני *J*, implies *presence*. From אנה *to occur* or *happen*.

295. ואחבא *and I hid*. ו convers. אחבא is the first pers. sing. fut. Kal of חבא *to hide*. Vide num. 291.

296. כי *who? what?* from מה *who, what, &c.* Each of these words may be used interrogatively, or merely relatively. זה *this, that*, is a demonstrative pronoun. Num. 151.

297. הגיד *declared*. It is the 3d pers. masc. sing. pret. Hiphil of נגד *to show*. Vide rule 94. num. 757.

298. אתה *thou*. From אהה *to be present*. Vide rule 31.

299. המן *whether*, from ה *whether?* Rule 152. מן *from*. Num. 212.

300. צויתך *I have commanded you*. ך *you*. Rule 36. The first pers. sing. preter Kal of צוה *to* into ך vide rule 102.

301. לבלתי *to not*. ל *to*. בלתי *not, unless, except*. בלי *not, without*. בל *not*. From בלה *to wear out*.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman, whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the Lord God said unto the woman, What is this *that* thou hast done? And the woman said, the serpent beguiled me, and I did eat.

14 And the Lord God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

302. נתתה *thou gavest*. ה is paragogic. נתת is the 2d pers. sing. pret. Kal, for נתת. Vide rule 108. From נתן *to give*. נתנה is the 3d pers. sing. fem. Vide num. 374.

303. עמדי *to be with or near me*. ם me. Vide rule 34. עמד *to stand, or live*, and as a particle, *near, or with*.

304. לי *to me*. ל prefixed. Vide rule 175. And ם me, a suffix, vide rule 34. So מי *with me*, &c. לי is also *through me*.

305. ואכל *and I ate*. ו convers. אכל for אאכל, vide rule 97. The 1st pers. sing. fut. Kal of אכל *to eat*.

306. זאת *this*. As if זאת from זה *this, that, hither, here*. Used as a particle, and as a pronoun. Num. 238.

307. עשית *hast thou done*. It is for עשהת, vide rule 102, the 2d pers. sing. pret. Kal of עשה *to do*.

308. והאמר *and she said*. ו convers. It is the third pers. fem. sing. fut. Kal of אמר *to speak*.

309. השיאני *deceived me*. ני me. Vide rule 34. השיא for הנשיא. Rule 94. The 3d pers. masc. sing. pret. Hiph. of נשא *to lift up, bear, bear guilt, deceive, &c.*

310. ארור *cursed*. It is the participle Paoul Kal of ארר *to curse, burn, or consume with lightning*. Fem. ארורה, ver. 17.

311. גחן *thy belly*. ך *thy*. Rule 36. גחן *to bow*, and as a noun, *the belly*. Or from גח *to break forth*.

תלך 312 ועפר 168 תאכל 211 כל 97 ימי 18 חיך: 313
 15 ואיבה 314 אשית 315 בינך 316 ובין 28 האשה 236 ובין 28
 זרעך 317 ובין 28 זרעה 317 הוא * 192 ישופך 318 ראש 1
 16 ואתה 298 תשופנו 319 עקב: 320 אל 47 האשה 236 אמר 19
 הרבה 321 ארבה 321 עצבונך 322 והרנך 323 בעצב 322
 תלדי 324 בנים 325 ואל 47 אישך 236 תשוקתך 326 והוא 192
 17 ימשל 327 בך: 328 ולאדם 117 אמר 19 כי 25 שמעת 288

312. תלך *shalt thou go*. For תלך, rule 89. It is the 2d pers. sing. masc. fut. Kal of ילך *to go*.

313. חיך *thy life*. ך *thy*. Rule 36. חיים a plur. noun, *life*. Here in construct. Rule 25. From היה *to live*, and *life*, a fem. noun.

314. ואיבה *and enmity*. ו *and*. איבה a fem. noun from איב *to be an enemy*, and as a noun, *an enemy*.

315. אשית *I will place*. First pers. sing. fut. Kal of שית *to place*.

316. בינך *between thee*. From ך affix, and בין. Num. 28.

317. זרעך *thy seed*. ך suffix, *thy*. זרע *seed*, and *to sow*. זרעה *her seed*. ה suffix, *her*.

* As there is no neuter in Hebrew, (I have said p. 21, n.) it is often proper that the English of a masculine or feminine pronoun should be neuter when the antecedent is in the translation neuter; and therefore הוא referring to זרע has been rendered *it*. Nevertheless as זרע means not any thing which is inanimate; and especially as the scriptures discover that Christ was meant, it is more proper to translate הוא by *He*. Messiah was called the seed of the woman, not the man, because he was to be born of a virgin. And if the Saviour be meant by the word זרע in the passage, ראש must not be confined to mean merely the head, but the power, not of the brute animal, but of the evil Spirit, who had thus made use of it for the purpose of deception; and who should be allowed as an instrument to bruise the heel of, or inflict a part of the curse incurred by man's sin upon, the conqueror of the enemy of man.

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

318. יִשׁוּבֶךָ *shall bruise thy*. ךְ *thy*. It is the 3d pers. masc. sing. fut. Kal of שׁוּבַי *to bruise, or crush*.

319. תִּשׁוּבֶנּוּ *shalt bruise his*. נו *his*. Rule 39. תִּשׁוּבֶךָ is the second pers. masc. sing. fut. Kal of שׁוּבַי. Our translators have rendered here in two instances the verbal affix as if a possessive, and suffixed to the following noun; in this they follow the Vulgate. Tremellius has *huic calcaneum*, and *tibi caput*. It has been doubted whether a verbal affix be in any case a possessive pronoun, except when with an infinitive or participle.

320. עֵקֶב *heel*. It is a root, and signifies *to press, to supplant*. As a particle, *because, inasmuch as*.

321. הִרְבָּה *multiplying*. הֵּ emphat. רִבָּה infin. Kal; or part. Ben. Kal. Vide num. 19. אֲרִבָּה is the 1st pers. sing. fut. Kal. Hence רַב *many*.

322. עֲצֻבֹנְךָ *thy labour*. ךְ *thy*. עֲצֻבֹן *labour, travail*. From עֲצַב *to labour*.

323. וְהָרִנָּךְ *and thy gestation*. ךְ *thy*. וְ and. הָרִין or הָרִין *gestation*, from הָרָה *to swell*.

324. תִּלְדִּי *thou shalt bring forth*. It is the 2d pers. sing. fem. fut. Kal of יָלַד. It drops י vide rule 89. יָלַד signifies *to bear, or to beget*, and the masculine יִלְדוּ in Gen. vi. 4, should have been rendered, *beget to themselves children*. *Roffens*.

325. בָּנִים *sons*. It is the plur. of בָּן from בָּנָה *to build up*. Postea וּבָנְךָ *thy*. בֵּן *son*, and וְ and. בְּנִי *my son*.

326. תִּשְׁקֹתֶךָ *thy desire*. ךְ *thy*. תִּ in regimine for הֵּ. Vide rule 26. תִּשְׁקֹתֶךָ from שָׁקַק *to desire earnestly*. Rules 153. 189.

327. יִשָּׁל *he shall govern*. It is the 3d pers. sing. masc. fut. Kal of שָׁלַח *to rule*.

328. בְּךָ *over thee*. כִּי is a prefix; vide rule 148. ךְ is a possessive suffix of either the masculine or fem. gender; vide rule 36.

- לקול 289 אשתך 278 ותאכל 211 מן 212 העץ 58 אשר 40
 צויתך 329 לאמר 19 לא 159 תאכל 211 ממנו 212 ארורה 310
 האדמה 115 בעבורך 330 בעצבון 322 תאכלנה 211 כל 97
 18 ימי 18 חיך: 313 וקוץ 331 ודרדר 332 תצמיח 333 לך 135
 19 ואכלת 211 את 4 עשב 55 השדה: 156 בזעת 334 אפיך 335
 תאכל 211 לחם 336 עד 337 שובך 338 אל 47 האדמה 115
 כי 25 ממנה 212 לקחת 339 כי 25 עפר 168 אתה 298 ואל 47
 20 עפר 168 תשוב: 340 ויקרא 243 האדם 117 שם 190
 אשתו 251 חוה 341 כי 25 הוא 192 היתה 342 אם 249 כל 97

329. *I commanded thee.* *thee.* *צויה* for *צוהתי* 1st pers. sing. pret. Kal of *צוה*. Rule 102.

330. *on your account.* *thy.* *בעבור* is termed a particle, *because of*. From *ב* and *עבר* to *pass away*. But *עבור* seems rather a participial noun here, and also in Gen. xii. 13. 16. xviii. 26. 1 Sam. xxiii. 10, and Psal. cvi. 32.

331. *and thorns.* *ו* and. *קין* a noun from *קץ* to *wound*.

332. *and thistles.* *ו* and. *דרדר* from *דר* to *go about*. Its seed is scattered abroad by the winds.

333. *shall it produce.* It is the 3d pers. fem. sing. fut. Hiphil of *צמח* to *bud*.

334. *in the sweat of.* *ב* in. *זעה* for *זעה* in construct. From *זע* to *exude*.

335. *thy face.* *thy.* *אפי* for *אפים* in construct. of *אף*. Vide num. 170.

336. *bread.* From *לחם* to *eat*. Also *food, fruit, flesh, bread-corn*.

337. *until.* As a noun, *futurity*.

338. *your return.* *your.* *שוב* is a noun, or the part. Ben. Kal of *שב* to *return*.

339. *thou wast taken.* It is the 2d pers. sing. pret. Kal of *לקח* to *take*. Rule 93.

340. *shalt thou return.* 2d pers. m. sing. fut. Kal of *שב* to *return*. Rule 77. 98. *השוב* is the second person, and is a part of the malediction

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life:

18 Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field.

19 In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

20 And Adam called his wife's name Eve; because she was the mother of all living.

pronounced on Adam; but it embraced Eve; for otherwise death not being pronounced against her, she must have lived forever. It embraced also his posterity, or why should they die? If they were not to die, being a part of the original Adam, it would not be true that the whole of his dust should return to dust. But his posterity were embraced in the transactions with Adam. "Let us make man" &c. "And let them have dominion." "Be fruitful and multiply and replenish the earth and subdue it." "Behold I have given you every herb" &c.

341. *חַיָּה Eve, life.* From *חַיָּה* to *live*. The reason here assigned, "because she was the mother of all living," seems to express rather the view of the writer, than of Adam. Whilst Adam and the woman were standing arraigned before the Creator for sin, it is probable that Adam was in expectation of immediate death, the language of the prohibition having been, "in the day thou eatest thereof thou shalt surely die." The very first gleam of hope which he had, must have been gathered from the intimation, that the woman should have a seed, the necessary inference immediately presenting itself to his mind, that he should survive for a time, and have posterity. On this account in remembrance of the first consolation, he denominated her, who had been before called *אִשָּׁה* (*Woman*) *חַיָּה* that is *Life*.

342. *הָיָהָ has been.* 3d pers. sing. fem. pret. Kal of *הָיָה* to *be*. הָ into הָ, vide rule 102, and page 29, n.

343. *חַיָּה living.* A noun masc. *life, living*. *חַיָּה* fem. the same, from *חַיָּה* to *live*.

21 חי: 343 ויעש* 38 יהוה 154 אלהים 3 לאדם 117 ולאשתו 251
 22 כתנות 345 עור 346 וילבשם: 347 ויאמר 19 יהוה 154
 אלהים 3 הן 133 האדם 117 היה 20 כאחד 34 ממנו 212
 לרעת 348 טוב 26 ורע 183 ועתה 349 פן 350 ישלח 351
 ירו 352 ולקח 339 גם 277 מעץ 58 החיים 313 ואכל 305
 23 וחי 353 לעולם: 354 וישלחו 355 יהוה 154 אלהים 3

344. *thy woman*. thy אשת. in construct. for אשה. Vide num. 236.

345. *coats of*. Sing. is כתנה a coat, from כתן to adhere. Rules 21. 26.

346. *skin*. From ערה to strip. Hence מערה a cave, and ערוה nakedness.

347. *and clothed them*. ו and, convers. ם them. Rule 40. לבש. 3d pers. masc. sing. fut. Kal of לבש to clothe.

348. *to know*. ל to. רעת for ידע to know. ת is added, and י rejected from infin. Kal. Rule 89. If היה had even a י prefixed, it would not be converted to a future; vide in rule V. of the note to num. 19. It is therefore certainly in the past tense. If לרעת was intended to mean no more than an infinitive, the ל needed not to have been prefixed to the word. But רעת may be as well taken for the noun רעה in regimine before טוב; in either way the true translation must be, *to the knowledge of good*. And the whole passage will read thus; *Behold the man was as one of us, to the knowledge of good there is (or, he has added) also evil*. Man now knows by sad experience evil, who being once holy like God, was then acquainted only with

* The verb עשה is one of the most frequent words in the Hebrew language, and is variously rendered, e. g. *to ordain*, Num. xxviii. 6. *to appoint*, Psal. civ. 19. *to prepare*, Ezek. xlv. 22. *to provide*, 2 Chron. xxxii. 29. He *prepared* or *provided* for their covering by directing sacrifices. Or he might have *ordained* or *appointed* the skins of the animals which were to be offered in sacrifice, to be made into coats; we say the skins of sacrifices, because we know of no other use that was made of their flesh.

21 Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them.

22 And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever,

23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

good. The sentence is obviously elliptical, and designedly so, for after every supposition, we neither know the design of the tree of life, nor what would have followed the eating its fruit.

349. ועתה *and now*. ו *and*. עתה or עת a particle, *now*. עת a noun, *time, season*.

350. פן *lest*. A particle from פנה *to turn, the turning, a corner*. Hence פנים *faces*.

351. ישלח *shall dart forth*. It is the 3d pers. masc. sing. fut. Kal of שלח *to send forth*.

352. ידו *his hand*. ו *his*. Rule 39. יד *the hand*, from ירה *to reach*. Plur. ידים.

353. וחי *and live*. ו conversive. חי is the 3d pers. pret. Kal for חיה *to live*. ה final is dropt. Vide rule 102.

354. לעולם *for ever*. ל prefix. עלם *to hide*. As a noun, *a young man, futurity*. לעולם *idem*.*

* עלם and לעולם signify radically duration past, or to come, the commencement or termination of which lies concealed. They are often taken to express the eternity of God and his attributes; but are used to express time finite, indefinite, and infinite, and which of the three must be determined by the sense. They are usually rendered in the 70, by αιωνες, and like it are used in the plural to signify *ages* in some passages, and in others *the world*. Vide Psal. lxxiii. 12. Eccles. iii. 11, and Heb. i. 2. xi. 3. This last text clearly proves the error of those, who would confine the word αιωνες always to signify in the New Testament, *ages, states, or dispensations of things*; for "the

מגן 176 ערן 177 לעבר 208 את 4 האדמה 115 אשר 40
 לקח 339 מִשָּׁם: 356 ויגרש 357 את 4 האדם 117 וישכן 358
 מקדם 178 לגן 176 ערן 177 את 4 הכרבים 359 ואת 4
 להט 360 החרב 361 המתהפכת 362 לשמר 363 את 4
 דרך 364 עץ 58 החיים: 313

355. וישלחו *and sent him forth.* ו *and convers.* הו *him.* Rule 39.
 ישלח *vide num. 351.*

356. מִשָּׁם *from whence.* מ *from.* Rule 176. שם *there.* Vide num.
 179. 190.

things which are seen” express the visible creation, from which the writer descends to Abel, Enoch, Noah, Abraham, &c.

The Hebrews also expressed *forever* by נצח *continually.* Job iv. 20. xiv. 20. xx. 7, &c. ער *further;* Ps. lxxxiii. 17. xcii. 7. cxxxii. 12. 14, &c. ארך *length.* Ps. xxiii. 6. xciii. 5; יום *day.* Ps. xciii. 5. xxxvii. 26. Gen. xliii. 9. xlv. 32, &c. צמח, Lev. xxv. 23. 30, *to cut off,* and קרם Prov. viii. 23. *to be before, antiquity,* &c. But no word in the Hebrew expressed so frequently as עולם, or more strongly *endless futurity.*

24 So he drove out the man: and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

357. ויגרש *and he expelled*. ו convers. גרש is the 3d pers. sing. masc. fut. Kal of גרש *to cast out*.

358. וישכן *and he placed*. ו convers. ישכן is the 3d pers. sing. masc. fut. Kal of שכן *to place*.

359. הכרבים *angels, or emblems of majesty*. ה emphat. Plur. of כרב or כרוז which may be derived from כ *as*, rule 173, and רב *great*, the character of God. Psal. xlviii. 2. מלך רב *the great King*.

360. להט *flaming*. It is the part. Ben. Kal of להט *to burn*. ו is omitted. Vide rule 78.

361. החרב *a sword*. ה emphat. חרב *a sword, devastation, to waste*.

362. המתהפכת *turning upon itself*. ה prefix. The part. Ben. fem. Hithpael of הפך *to turn*. Preventing an approach from every quarter.

363. לשמר *to guard*. ל prefix. שמר infin. Kal *to watch or keep*. Rule 142.

364. דרך *the way*. As a verb, *to go, or come*. As a noun, *a path, a star, a journey*. Also *immediately*. When life was forfeited, its pledge was removed; an exclusion from the tree showed that the terms of life had become impossible to fallen man.

GENESIS XV.

1 אחר 365 הדברים 366 האלה 151 היה 20 דבר 367 יהוה 154
 אל 47 אברם 368 במחזה 369 לאמר 19 אל 47 תירא 293
 אברם 368 אנכי 294 מן 370 לך 135 שכרך 371 הרבה 372
 2 מאד: 140 ויאמר * 19 אברם 368 אדני 373 יהוה 154 מה 296
 חתן 374 לי 304 ואנכי 294 הולך 375 עירי 376 ובן 325

365. אחר *after*. A particle. As a verb, *to defer*, or *delay*; as a noun, *another, posterior*, &c. אחרי *the same*.

366. הדברים *things*. ה *emphat.* דבר plur. דבר *a thing, a word, to speak*. In regim. מדבר *a wilderness*.

367. דבר *the Word*. As the *Word*, he by whom God reveals himself to man in creation, redemption, and judgment, existed in the

* The ו with which this verse commences may be translated *for*, as in Isa. iii. 7. Jer. xvii. 8. and Job xix. 25, and then, as has been well observed, the second verse may be considered as a parenthesis expressing what had happened before the vision. Vau supplies in the Hebrew the place of almost every conjunction, and therefore requires in a translation a great variety of renderings. There are also some peculiarities in the use of this conjunction. Vau coming between two substantives sometimes is to be omitted, and one of them taken as an adjective expressing a property of the other, thus *judgment and righteousness* frequently occurs for "*righteous judgment*." On the contrary, when omitted between two verbs, one should be rendered adverbially; thus, *they hastened they forgot*, is rendered "*they soon forgot*." *Ride thou, prosper thou*, is "*ride prosperously*." But when the same substantive is repeated after Vau, it usually implies distribution. Thus *a man and a man* means different men, Psal. lxxxvii. 5. "*This and that man*." *An ephah and an ephah*, is "*divers measures*." *A stone and a stone*, is "*divers weights*." *A heart and a heart* is "*a double heart*," different hearts, one in expression, and the other concealed.

GENESIS XV.

1 AFTER these things the word of the Lord came unto Abram in a vision, saying, Fear not Abram, I *am* thy shield *and* thy exceeding great reward.

2 And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

beginning, and so from eternity, it may be, that it was he, who thus appeared in a vision unto Abram. Postea ירבר 3d pers. m. fut. Kal or רבר *to speak*. רברו 3d pers. pl. pret.

368. אברם *Abram*. אב *father*, and רם *high*. אברהם, from אב, רם, and המון *a multitude*.

369. במחזה *in a vision*. ב *in*. מחזה *a vision*. מ formative. Rule 178. From חזה *to see, a seer, or prophet*.

370. מגן *a shield*. מ is formative. Rule 178. גן *to protect*. מגן is also *a protector or defender*.

371. שכר *thy reward*. ך *thy*. Rule 36. שכר *to satisfy, or reward, a satisfaction, or hire*.

372. הרבה *great*. ה *emphat*. רבה fem. and רב masc. *great*. רבה *to increase, or multiply*.

373. ארני *Lord*. From דן *to rule*. א is formative. Rule 147. And י is formative postfixed. Rule 171. num. 482.

374. תתן *wilt thou give*. For הנתן. It is the 2d pers. sing. masc. fut. Kal of נתן *to give*. Vide rule 108. num. 302.

375. הולך *am going*. It is the participle Benoni Kal of הלך *to go, to conduct oneself*. This is an Hebrew present tense. Vide num. 642.

376. עירי *childless*. An adjective from עיר *to be naked*. Plur. עירים Lev. xx. 20, 21.

377. מושק *a mover or director*. מ Rule 178. שק *to move*. בן מושק *the chief director, the son of the steward, the son of one who runs about my house, or the son of Masek, viz. my handmaid*. Septuag.

- משק 377 ביתי 378 הוא 192 דמשק 379 אליעזר: 380
 3 ויאמר 19 אברם 368 הן 133 לי 304 לא 159 נתתה 302
 זרע 317 והנה 133 בן 325 ביתי 378 יורש 381 אתי: 382
 4 והנה 133 דבר 367 יהוה 154 אליו 383 לאמר 19 לא 159
 יירשך 381 זה 296 כי 25 אם 384 אשר 40 יצא 385 ממעיך 386
 5 הוא 192 יירשך: 381 ויצא 385 אתו 149 החוצה 387 ויאמר 19
 הבט 388 נא 389 השמימה 390 וספר 391 הכוכבים 83
 אם 384 תוכל 392 לספר 391 אתם 85 ויאמר 19 לו 218
 6 כה 393 יהיה 20 זרעך: 317 והאמן 394 ביהוה 154 ויחשבה 395

378. ביתי *my house*. ' *my*. Rule 34. בית *house, household, capacity, temple, within*. בת *a daughter, pupil of the eye, from* בנה *to build*.

379. דמשק *Damascene, of Damascus*. Ezek. xxvii. 18. Zech. ix. 1. Amos iii. 12. v. 27.

380. אליעזר *Eliezer, or* אלי *to me* עזר *a help, or supply*. *The son of the steward of my house, this Damascene is to me a help or supply for a son*.

381. יורש *is succeeding to my possessions*. It is the Part. Ben. Kal of ירש *to inherit*. Vide rule 90. Postea יירשך *is the fut. Kal, and* ך *suffix*.

382. אתי *to me*. Rule 30. From ' *me*, rule 34, and את *to*. From אתה *to approach*. Vide num. 4. 85.

383. אליו *unto him*. אל *to*. Vide num. 47. ו *him*. Rule 39. So אליהם *to them*. ' *is often inserted between the preposition and the pronoun as if it was in construction, perhaps to soften the sound; as* אליך *to thee*. But אלי *is to me*. The seven particles which thus take ' *are* אחר *after*, אל *to*, בין *between*, עד *unto*, על *upon*, תחת *under*, and יחד *together with*: Also אב *a father*, אח *a brother*, and חם *a father in law*. These all follow the form of plurals in regimine.

384. אם *certainly*. From אם *to support*. Also, *if, though, since, whether*. אם כי *but in truth*.

385. יצא *shall come, for* ייצא. Vide rule 89. It is the 3d pers. sing. masc. fut. Kal of יצא *to come, or go*.

3 And Abram said, Behold to me thou hast given no seed, and lo one born in my house is my heir.

4 And, behold, the word of the Lord *came* unto him, saying, This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, so shall thy seed be.

6 And he believed in the Lord, and he counted it to him for righteousness.

386. *כמעין* *from thy bowels*. ך suff. כ prefix. מעין a noun masc. plur. in construct. *bowels*. Arab. *to be loose*.

387. *החוצה* *towards the out place*. ה emphat. prefixed. Rule 150. ה postfixed, *towards*. Rule 156. חוץ a *field*, or *out place*, from חצה *to part*.

388. *לוק*. As if *הנביט*. ך is dropped by rule 81. Also ל by rule 94. It is the 2d pers. masc. sing. imper. in Hiphil of *נבט* *to look*.

389. *נא*. As a verb, *to fail*. The particles נא and אנא import *desire* in consequence of defect.

390. *השמימה* *towards the heavens*. The ה postfixed is *towards*. Rule 156. For *השמים* vide num. 5.

391. *וכפר* *and count*. ו conjunct. כפר is the 2d pers. sing. masc. imper. Kal of *כפר* *to number*. As a noun, *an enumeration*. Vide num. 608.

392. *תוכל* *thou art able*. It is the 2d pers. sing. masc. fut. Hiphil of *יכל*. י into ו, vide rule 89. Also rule 81.

393. *כה* *in this manner*. From *כחה* *to restrain*. כה *here, this time*. כ *as, that*. כי, vide num. 25.

394. *והאמן* *and he believed*. ו *and*. This seems to be an exception to the rules num. 19 in note. האמן 3d pers. sing. masc. pret. in Hiph. ך omitted. Rule 81. This verb אמן in Kal is *to confirm*, in Niph. *to be constant*, in Hiph. *to believe*. As a noun, *stability, faithfulness*. As a particle, *it is true, be it so*. אמת *truth*.

395. *ויחשבה* *and he counted it*. ו *and*. conver. ה suff. *it*. יחשב 3d pers. sing. masc. fut. Kal of *חשב* *to impute*.

7 לו 218 צדקה: 396 ויאמר 19 אליו 383 אני 294 יהוה 154
 אשר 40 הוצאתיך 397 מאוד 398 כשדים 399 לתת: 400
 8 לך 135 את 4 הארץ 7 הזאת 306 לרשתה: 401 ויאמר 19
 אדני 294 יהוה 154 במה 296 אדע 269 כי 25 אירשנה: 402
 9 ויאמר 19 אליו 383 קחה 274 לי 304 עגלה 403 משלשת 404
 ועז 405 משלשת 404 ואיל 406 משלש 404 ותר 407 וגזול: 408

396. צדקה *righteousness*. Also צדק. A noun from צדק *to be just, to justify, or to pronounce righteous*. Job xiii. 18. ידעתי כי אני אצדק *I know that I shall be justified or acquitted*. Vide Job xxvii. 5. Prov. xvii. 15. As often as it denotes an action towards another, it always signifies *to absolve, or declare righteous*, and is opposed to *condemn*.*

397. הוצאתיך *have brought thee*. ך *thee*. הוצאתי is the 1st pers. sing. pret. Hiph. of צא changing the radical ' into ה, and dropping ' characteristic. Vide rules 89. 81. num. 385.

* The bishop of Rochester, in his notes on Hosea, observes on the word צדק, that it “ is properly a forensic word, and signifies a person found not guilty, acquitted and justified upon a trial. Hence, in a theological sense, it is a person found innocent in the sight of God. In the book of the Psalms, and occasionally elsewhere in scripture, it is a title of Christ, in his human nature, and should be rendered *the Just One*. He who stands justified by the perfectness of his own obedience. The only one of the human race who ever was just, or justified by his own justice. The plural צדיקים, except when the matter of the discourse is relative to men’s secular transactions, signifies “ *the justified*,” those that are justified by faith in the Redeemer coming, or to come, and clothed with his righteousness.”—“ With respect to the singular צדק, Hutchinson, though he considers it as a title of Christ, renders it “ *the justifier*.” But he is mistaken. The Hebrew word for “ justifier ” should be מצדיק from the Hiphil of the verb. But this word, מצדיק, is never used as a title of Christ.”

Critical Notes on Hosea, p. 182.

7 And he said unto him, *I am* the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord God, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove and a young pigeon.

398. *מֵאֹּר* from *Aur*, or *Ur of*. *אֹּר* from. *אֹּר* is *fire*. Vide num. 21. It is supposed *Ur* was so called from the worshipping of fire.

399. *כְּשָׁדִים* the *Cheshdim*, or *Chaldees*. It is by no means clear, that *Ur* was a city, it was probably a district of country. Gen. xi. 28. 31. Acts vii. 3. It lay in the land of the Chaldeans. That Mesopotamia was the place of Abram's original residence, appears also from the words of Stephen. But that there was an ulterior Mesopotamia, and that Abraham came from a country more eastwardly, seems highly probable. See the Geographical Excursions annexed to the new edition of Dr. Wells's Sacred Geography, No. X. See this word in its changes in Dan. ii. 5. 10. iii. 8. iv. 4. (7.) v. 7. 11. 30. Ezra v. 12.

400. *לָתֵת* to give. *ל* prefix. *תֵּת* infin. Kal of *נָתַן* to give. Vide rule 108. Vide num. 374. 302. 410.

401. *לְרִשְׁתָּהּ* for possessing of it. *ל* prefix. *רִשָּׁה* is the infin. Kal of *רִשָּׁה*. Vide rule 90, and num. 381.

402. *אִירְשֶׁנָּה* I shall inherit it. *נָה* it. Vide rule 39. *אִירֶשׁ* is 1st pers. sing. fut. Kal. Vide num. 401.

403. *עֵגְלָה* a calf, or heifer. A fem. noun. *עֵגֹל* masc. a steer, or calf. The radical meaning is roundness.

404. *כִּשְׁלֹשָׁה* of three years old. A participial noun fem. from *שָׁלַשׁ* to treble. Vide num. 66. 486.

405. *וְעֵז* and a goat. *ו* and. *עֵז* a goat, from *עָזָן* to be strong.

406. *וְאֵיל* and a ram. *ו* and. *אֵיל* from *אָל* to interpose. *כְּאֵיל*, of *כ* as. and *אֵיל* a ram, or stag.

407. *וְתוֹר* and a turtle dove. *ו* and. From *תָּרַר* to explore, because they migrate in winter.

408. *וְנוֹר* and a young pigeon. *ו* and. *נוֹר* from *גָּזַל* to plunder. Rule 158.

10 ויקח 274 לו 218 את 4 כל 97 אלה 151 ויבחר 409 אתם 85
 בתוך 36 ויתן 410 איש 236 בתרו 411 לקראת 412 רעהו 413
 11 ואת 4 הצפר 414 לא 159 בחר: 409 וירד 415 העיט 416
 12 על 13 הפגרים 417 וישב 418 אתם 85 אברים: 368 ויהי 20
 השמש 419 לבוא 420 ותרדמה 227 נפלה 226 על 13
 אברים 368 והנה 135 אימה 421 חשכה 12 גדלה 80 נפלת 226
 13 עליו: 13 ויאמר 19 לאברים 368 ידע 269 תדע 269 כי 25
 גר 422 יהיה 20 זרעך 317 בארץ 7 לא 159 להם 135
 ועבדום 423 וענו 424 אתם 85 ארבע 88 מאות 425 שנה: 75

409. ויבחר *and he divided*. ו *and*, conver. בחר is the 3d pers. masc. sing. fut. Kal of בחר *to divide*. Also בחר is *a part*.

410. ויתן *and placed*. ו convers. יתן for נתן is the 3d pers. sing. masc. fut. Kal of נתן. Vide num. 400. 302.

411. בתרו *his division*. ו *his*. R. 39. For בחר vid. num. 409. איש בתרו *the man of his part, or each part*. Substantives in construction often supply the place of adjectives or participles, as בני בליעל *sons of Belial, for base men*; בן עשרים שנה *a son of twenty years, for twenty years old*; בן גרני *the son of my floor, for threshed grain*.

412. לקראת *for the meeting of, or opposite to*. ל *for*. קראת in construct. for קראה a noun fem. *a meeting*; from קרא *to meet, to happen, to call*. Vide num. 29.

413. רעהו *its companion*. ו *its*. Rule 39. רעה *an associate, the will, and רע masc. from רעה to feed*. Vide num. 517.

414. הצפר *the fowl*. ה *emphat.* צפר *a bird, sparrow*. As a verb, *to move quickly*.

415. וירד *and descended*. ו *and*. This is the 3d pers. m. sing. fut. with ו conversive. Num. 19, n. and rule 90. ירד *to descend*. Hence כרור *affliction*.

416. העיט *a bird of prey*. ה *emphat.* עיט *a ravenous fowl, from עט to move, or rush violently*.

10 And he took unto him all these and divided them in the midst, and laid each piece one against another, but the birds divided he not.

11 And when the fowls came down upon the carcasses, Abram drove them away.

12 And when the sun was going down a deep sleep fell upon Abram, and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not their's, and shall serve them; and they shall afflict them four hundred years.

417. הפנרים *the dead carcasses*. ה emphat. Sing. פגר *a dead body*, plur. פנרים. As a verb, *to faint*, or *relax*.

418. וישב *and he drove away*. ו and conv. ישב is the 3d pers. sing. fut. Kal of נשב *to blow*, or *blow away*. Vide rule 94. Or it is the 3d pers. sing. pret. Kal of ישב *to sit down*. In the Septuag. "sat down with them." But the former is the true solution, because it is the relation of a past action, and the ו converts the future to the perfect.

419. השמש *the sun*. ה emphat. שמש *the sun*, *light*. שמשת *windows*. The root is שמש *to serve*.

420. לבוא *at rising*, or *going down*. ל prefix. בוא a participial noun from בא *to come*, or *go*.

421. אימה *a dread*. A noun fem. אים masc. the same. They are perhaps from המה *to make a tumult*.

422. גר *a sojourner*. As a noun fem. גרה the same, from גר *to sojourn*, or *dwell*. גור *a cub*, גר *to fear*, גרה *to excite*, or *stir up*, and גרר *to saw*, are said to have "an intercommunity of secondary senses" with גר or גור *to sojourn*.

423. ועבדום *and shall serve them*. ו convers. ם *them*. Rule 40. עבדו is the 3d pers. masc. plur. pret. Kal of עבד. Num. 162.

424. ועינו *and they shall afflict*. ו convers. ענו for ענהו 3d pers. masc. plur. pret. Kal of ענה *to afflict*, or *affect*. Rule 102.

425. מאות *hundreds*. Plur. noun fem. from sing. מאת or מאא or מאי *an hundred*. With שנה. Rule 119. num. 486.

14 וגם 426 את 4 הגוי 426 אשר 40 יעבדו 427 דן 428 אנכי 294
 15 ואחרי 365 כן 44 יצאו 385 ברכש 40 גדול: 80 ואתה 430
 תבוא 431 אל 47 אבתוך 432 בשלום 433 תקבר 434
 16 בשיבה 435 טובה: 26 ודור 436 רביעי 88 ישובו 437 הנה 133
 כי 25 לא 159 שלם 435 עון 438 האכרי 439 עד 440 הנת: 133
 17 ויהי 20 השמש 419 באה 420 ועלטה 441 ריה 20 והנה 133
 תנור 442 עשן 443 ולפיד 444 איש 445 אשר 40 עבר 446

426. וגם *and also*. ו *and*. גם *moreover*. גם, גם *as well as*. הגוי *the nation*, ה *the*, גוי *a nation*, plural גוים or גו *nations*, גוי *a society*, גוי *and* גוה *a body*. גם *and* גוה occur not as verbs in the Hebrew scriptures.

427. יעבדו *they shall serve*. It is the third pers. plur. masc. fut. of עבד *to serve*. Vide num. 423.

428. דן *judging*. This may be taken as the participle Ben. Kal, (ו being omitted by rule 78) of the root דן *to judge*. Yet as verbs do not always agree with their substantives, but in their radical form are often used as if of various persons or tenses, this word has been generally rendered in this passage as if it had been ארן *and the nation will I judge*, or דנתי, ו giving דן the force of a future. If another verb with a Vau following it had gone before this verb, there could be no objection to such a rendering; but as it is, I think this to be a Hebrew present tense. See num. 642.

429. ברכש *with wealth*. ב *with*. רכש *wealth*. As a verb, *to earn*.

430. ואתה *and thou*. ו *and*. את, אתה *thou*, plur. אתם *ye*, rule 31, from אתה *to approach*.

431. תבוא *thou shalt go*. ו is inserted by rule 77. תבוא is the 2d pers. masc. sing. fut. Kal of בא *to go*.

432. אבתוך *thy fathers*. ך *thy*. ך is added because in regimine, though a masc. in ה plural. Vide rule 27. אבה for אבות as if fem. Vide rule 21. The sing. is אב. Vide rule 23. Vide num. 247. 669.

433. בשלום *in peace*. ב *in*. שלום a noun, or participle Paoul Kal of שלם *to perfect*, or *be at peace*.

14 And also that nation whom they shall serve, will I judge; and afterwards shall they come out with great substance.

15 And thou shalt go to thy fathers in peace, thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again; for the iniquity of the Amorites *is* not yet full.

17 And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces.

434. הקבר *thou shalt be buried*. It is the 2d pers. sing. m. fut. Niph. of קבר *to bury*, which as a noun is a *sepulchre*.

435. בשיבה *in old age*. ב *in*. שיבה *hoariness*. From שב *to return*; as a noun also, *old age*.

436. ורור *and a generation*. ו *and*. רור *a generation, a round heap*. רר *a circle*. Chald. *to inhabit*.

437. ישובו *they shall return*. It is the 3d pers. masc. plur. fut. Kal of שב with ו inserted by rule 77.

438. עין *iniquity or punishment*. From עיה *to pervert*. Vide num. 183.

439. האמרי *the Amorites*. From אמר *to branch*. Inhabitants of the branches of the mountains.

440. ער *yet, further, beyond, besides, unto*. ער הנה *not yet*. בער *whilst yet*. ער אשר *unto that*.

441. ועלטה *and darkness*. ו *and*. עלטה *darkness, density, obscurity*.

442. תנור *a furnace, from* נר *to separate*.

443. עשן *smoking, is the part*. Ben. Kal of עשן *to smoke*. ו omitted, vide rule 78.

444. ולפיר *and a torch of*. ו *and*. לפיר *a lamp, flame, or torch*.

445. אש *fire, is a noun*. אשה *an offering, plur.* אשים.

446. עבר *passed*. It is the pret. Kal, 3d pers. m. sing. As a noun, *a pilace, passage, pilgrimage*. Also *beyond, over*.

18 בין 28 הנזרים 447 האלה: 151 ביום 30 שהוא 192 כרת 448
 יהוה 154 את 4 אברם 368 ברית 449 לאמר 19 לזרעך 317
 נתתי 400 את 4 הארץ 7 הזאת 306 מנהר 184 מצרים 450
 עד 440 הנהר 184 הגדול 80 נהר 184 פרתי: 205

447. הנזרים *pieces*. ה. *emphat.* It is the plural of נזר *a piece*. As a verb, *to divide*.

448. כרת *cut off*, or *slew*. It is the third pers. sing. pret. Kal. כרת ברית *to make a covenant*, viz. by cutting asunder or dividing a sacrifice. Jer. xxxiv. 18. Psalm l. 5. Hom. II. iii. lin. 245, 6.

449. ברית *a covenant, or purification*. From בר *to purify*.*

* ברית *covenant, league, &c.* has been supposed to come from ברא *to create*, because a *new* state or condition is entered into. Vide Taylor's concord. But it comes more naturally from בר *to purify*, and ברית will signify *purification*. In Jer. ii. 22. and Mal. iii. 2. ברית is *that which purifies*. The same term is put for Christ (Isa. xlii. 6) who is the great and only mean of purifying and perfecting sinners. And his being "given a ברית to the people" (Isa. xlix. 9) was God's tender of a mean by which they might be purified and restored to his favour; or these passages intimate his offer of a covenant by the Mediator, according to a secondary sense of the word ברית. For to repre-

18 In that same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

450. מצרים *Egypt*, a name taken from one of the sons of Ham, who is supposed to have been the progenitor of the Egyptians. מצרי *an Egyptian man*, מצרית *an Egyptian woman*, מצריות *Egyptian women*.

sent Christ the great *purification* to the faith of the ancients, sacrifices were used as typical and ceremonial purifications from sin, thus worshippers might "take hold on the ברית" (Isa. lvi. 4) that is, enter into agreement or covenant with God. Hence probably it was, that the ברית or *sacrifice*, which was an emblematical purification, came to be used for the *covenant*, and the *cutting* ברית or slaying the victim, the *making a covenant*, because both Jews and Gentiles slew sacrifices to solemnize covenants not only of a religious sort, but between man and man. Vide Exod. xxiv. 8. Jer. xxxiv. 18. Ps. l. 5. Witsius's Econ. B. 1. c. 1. Riccaltoun, vol. 1. p. 321.

ברית may be found by the critical reader in Gen. ix. 12. 13. 16, 17. xv. 18. xvii. 11. xxi. 27. 32. xxvi. 28. xxxi. 44. Exod. xxiii. 32. xxiv. 7, 8. xxxi. 16. xxxiv. 10. 12. 15. 27, 28. Psal. lxxviii. 10. lxxxix. 3. 39. cv. 10. Isa. xxiv. 5. xxviii. 10. xxxiii. 8. lv. 3. In all these and many other places it is translated *covenant*. It is also rendered in a few instances *league*, as in Josh. ix. 6, 7. 11. 15, 16. Judg. ii. 2, &c. *confederate*, in Gen. xiv. 13. Psa. lxxxiii. 5, *confederacy* in Obad. 7, and *berith* in Judges viii. 33. ix. 4. 46.

GENESIS XLIX.

8 יהודה 451 אתה 430 יודוך 452 אחיך 453 ירך 454 בערף 455
 9 איביך 456 ישתחוו 457 לך 135 בני 325 אביך: 247 גור 422
 אריה 458 יהודה 451 מטרף 459 בני 460 עלית 461 כרע 462
 10 רבץ 463 כאריה 458 וכלביא 464 מי 296 יקימנו: 465 לא 159
 יסור 466 שבט 467 מיהודה 451 ומחקק 468 מבין 28 רגליו 469

451. יהודה *Judah*. From יה for יהוה *Jehovah*, or 'formative, rule 164, and הורה (Hiph. of ירה) *to confess*. Leah said את יהוה *I will confess Jehovah*, therefore she called his name *Judah*, Gen. xxix. 35.

452. יודוך *shall praise thee*, or *attribute superiority to thee*. ך *thee*. ה before the servile ו is omitted, by rule 102. ירו is the 3d pers. plur. fut. Hiphil of ירה *to confess*. Vide rule 90 and 78 for the inserted Vau, and for י dropped, rule 81.

453. אחיך *thy brothers*. ך *thy*. אחי in construct. for אחים plur. of אח *a brother*, sometimes *my brethren*. י coalescing, rule 34, n. From אחה *to connect*.

454. ירך *thy hand*. ך *thy*. יר *a hand* plur. ידים from ירה *to stretch out*.

455. בערף *in the neck*. ב *in*. ערף *the neck*. As a verb, *to let fall in drops*. The vertebræ are like drops succeeding each other.

456. איביך *thy enemies*. ך *thy*. איבי in construct. for איבים sing. איב *an adversary*.

457. ישתחוו *shall bow themselves*. ו is inserted after ח instead of ח re-duplicated. Rule 111. ישתחוו is the 3d per. plur. masc. fut. Hithpael, ח being inserted after the first radical, vide rule 82, because the verb begins with ש. From שחח *to bow*. Vide num. 74.

458. אריה *a lioness*. אר *a lion*, from ארה *to snatch off*.

459. מטרף *from the prey*. מ *from*. טרף *prey, food*; as a verb, *to tear to pieces*.

GENESIS XLIX.

8 JUDAH thou *art he* whom thy brethren shall praise; thy hand *shall be* in the neck of thy enemies; thy father's children shall bow down before thee.

9 Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

460. בְּנִי *my son*. י *my*. בֵּן *a son*. Vide num. 325.

461. עָלִית *thou hast gone up*. י for ה before ה. Vide rule 102. It is the 2d pers. masc. sing. preter of Kal, from עָלָה *to ascend*.

462. כָּרַע *he bowed*. It is the 3d pers. sing. masc. preter Kal, and the root.

463. רָבַץ *he couched*. It is the 3d pers. sing. masc. preter Kal, and the root.

464. וּכְלִבְיָא *and as a lioness which gives suck*. ו *and*. כ *as*. לִבְיָא *a lioness*, from לָבָא *to milk*, &c.

465. יָקִימֵנוּ *shall rouse him up*. נו *him*. יָקִים is the 3d pers. sing. masc. fut. Hiphil of קָם or קָם *to rise*.

466. יִסּוּר *shall not depart*. It is the 3d pers. sing. masc. fut. Kal of סָר *to turn aside*. Vide rule 99.

467. שֶׁבֶט *a sceptre, a rod, a head of a tribe, a tribe, ensign of authority*. Syriac, *to extend*. It is variously understood here to mean the regal power, the civil authority, the constitution of government, or the spiritual economy of the Jewish dispensation.

468. וּמִחֶקֶק *and a lawgiver*. ו *and*. מִחֶקֶק *a judge, lawgiver, a determiner, an ensign of judicial authority*, from חָקַק *to mark out*. Rule 178.

469. רַגְלָיו *his feet*. ו *his*. רַגְלִי in construct. for רַגְלִים sing. רַגְלִי *the foot, a stroke*, from רָגַל *to strike*, or *impress*. Also רַגְלוֹת *feet*. Hence רַגְלִי *a footman*.

ער 470 כי 25 יבא 471 שילה 472 ולו 218 יקחת 473 עמים: 474

470. ער with כי following it, signify *until*. ער is rendered *forever*, Dr. Gill says it means not *forever* absolutely, but only when with some antecedent noun or particle. Vide num. 354. n.

471. יבא *shall come*. It is the 3d pers. masc. fut. Kal of בא *to go*, or *to come*.

472. שילה *Shiloh, Saviour, Giver of peace*.* The Samaritan and many of Dr. Kennicott's Hebrew copies read it שלה, others שילו. It is most probably from שלה *to be easy*, or *secure*. Some derive it from שח *to*

* If 1 Chron. v. 2. be rendered according to the principle of Hebrew grammar given num. 642 (post.) it will be found a confirmation of the christian interpretation of this prophecy. "*For Judah prevailed above his brethren, and of him is the chief-ruler, but the birth-right is Joseph's*". Reuben had forfeited his birth-right, wherefore the Messiah or chief ruler was to descend of Judah, the double portion to go to Joseph, and the priesthood to Levi; the civil authority was not wholly to depart from Judah till Shiloh should come, who should be of that family, and be the rightful prince of Israel. Accordingly that tribe ruled till the captivity, and afterwards under the kings of Persia and Syria, and again under the Romans, and when their authority was most weakened, still the Sanhedrim, constituted chiefly of that tribe, maintained the truth of this prophecy till Christ came. But soon after his coming the government of Judah was wholly subverted unto this day.

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him *shall* the gathering of the people *be*.

send, and thus the meaning would be *messenger*, or *one sent*, but this is an unwarrantable change of ה into ח. Shiloh is written שלו, שלה, שילו, and שילה.

473. יְקָהָה *cheerful obedience of*. A noun fem. in construct. יְקָהָה. Vide Prov. xxx. 17.

474. עַמִּים *the people*, plural of עַם *a society, congregation, or the people*. As a particle, עַם is *with, in, against, as, before, near to, &c.*

EXODUS XX.

1 וידבר 367 אלהים 3 את 4 כל 97 הדברים 366 האלה 151
 2 לאמר: 19 אנכי 294 יהוה 154 אלהיך 475 אשר 40
 הוצאתיך 397 מארץ 7 מצרים 450 מבית 378 עבדים: 476
 3 לא 159 יהיה 20 לך 135 אלהים 3 אחרים 365 על 13 פני: 477
 4 לא 159 תעשה 116 לך 135 פסל 478 וכל 97 תמונה 479
 אשר 40 בשמים 5 ממעל 13 ואשר 40 בארץ 7 מתחת 41
 5 ואשר 40 במים 18 מתחת 41 לארץ: 7 לא 139 תשתחוה 480
 להם 127 ולא 159 תעבדם 481 כי 25 אנכי 294 יהוה 154
 אלהיך 475 אל 482 קנא 483 פוקד 484 עון 485 אבות 247 על 13

475. אלהיך *thy God*. ך *thy*. Vide rule 36. אלהי is in construct. with ך. Rule 24. Vide num. 3. 534.

476. עבדים *servants*. Plural of עבד *a servant*, fem. עבדה. Vide num. 162. 423. 427. 481.

477. פני *my face*. פנים *a noun masc. plur. the face or faces*. Vide num. 14. It is here in construction before ך vide rules 24. 34. And according to the note upon rule 34, the noun loses its ך of the plural as well as the ך before this suffix.

478. פסל *a carved image*. As a verb, *to cut or chip*.

479. תמונה *a similitude*. A noun fem. from מנה *to distribute*, as all the parts are distinctly given in a likeness.

480. תשתחוה *shalt not bow thyself*. ה in the end of this word is paragogic, and does not affect the sense. Although ה paragogic does not appear in the paradigma (rule 75) to be applied to any but the 2d pers. masc. in the preter and imperat. and first persons of the future, and to the infinitive, yet it may be annexed to any person, or to the participles; so may ך be added to any person ending in ך though not named in the rule. But practice will best teach the use of the *aëuint*, paragogic letters, א, ה, י, ך, ג, ת, for the discovery of which a trans-

EXODUS XX.

- 1 And God spake all these words, saying,
 2 I *am* the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
 3 Thou shalt have no other gods before me.
 4 Thou shalt not make unto thee any graven image, or any likeness of any thing, that is in heaven above, or that *is* in the earth beneath, or that is in the water under the earth.
 5 Thou shalt not bow down to them, nor serve them, for I the Lord thy God *am* a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

lation should be always at hand to the learner, and the marginal readings will be also found singularly useful.

If this word were in regular form, it would be תהשחח in the second pers. sing. m. fut. Hithpael. For the change of ח into ו, and the placing of ה after ש, and for the root, vide num. 457.

481. תעבדם *thou shalt not serve them.* ך them. Rule 40. תעבר is the 2d pers. m. sing. fut. Kal of עבר. Num. 162. It is observable in all these instances of prohibition that the future tense is used, and not the imperative; with respect to which it is said to be an invariable rule in the Hebrew language, that the imperative mood never prohibits, and is never constructed with a prohibitory particle. Vide the bishop of Rochester's notes on Hosea, chap. ix.

482. אל *God.* As a verb, *to interpose.* The term seems to regard his providential government, and thus expresses more immediately the divine wisdom, power, and goodness. Vide num. 3. 373. 154.

483. קנא *jealous.* As a verb, *to burn with zeal, or jealousy, to be indignant.*

484. בוקר *visiting.* It is the participle Ben. Kal of בקר *to visit.* Vide rule 75. Some read בקר in this place. Rule 78.

485. עון *the iniquity.* And עון. From עוה *to pervert.* Sometimes it is put for *punishment.* Num. 183.

בנים 325 על 13 שלשים 486 ועל 13 רבעים 487 לשנא 488

486. שלשים of the thirds, or of the third generation.*

* A TABLE OF THE HEBREW NUMBERS.

Alphabet.	Numerical Force.	Cardinal Nouns.	Ordinal Nouns.
א	1	אחד masc. } one. אחת fem. }	ראשון m. } First. ראשונה f. }
ב	2	שנים m. } two. שתיים f. }	שני m. } Second. שנים f. }
ג	3	שלוש f. } three. שלושה m. }	שליש m. } Third. שלישית f. }
ד	4	ארבע f. } four. ארבעה m. }	רביעי m. } Fourth. רביעית f. }
ה	5	חמש f. } five. חמשה m. }	חמישי m. } Fifth. חמישית f. }
ו	6	שש f. } six. ששה m. }	ששי m. } Sixth. ששית f. }
ז	7	שבע f. } seven. שבעה m. }	שביעי m. } Seventh. שביעית f. }
ח	8	שמונה f. } eight. שמונה m. }	שמיני m. } Eighth. שמינית f. }
ט	9	תשע f. } nine. תשעה m. }	תשיעי m. } Ninth. תשיעית f. }
י	10	עשר f. } ten. עשרה m. }	עשירי m. } Tenth. עשירית f. }

† Cardinal nouns of number, from three to ten, when masculine, have a feminine termination; and when feminine, they have a masculine termination.

Alphabet.	Numerical Force.	Cardinal Nouns.	Ordinal Nouns.
כ	20	עשרים m. & f. twenty.	עשרים twentieth, 2 Kings xiii. 1.
ל	30	שלשים m. & f. thirty.	שלשים thirtieth, 2 Kings xv. 13.
מ	40	ארבעים m. & f. forty.	ארבעים fortieth. Deut. i. 3.
נ	50	חמשים m. & f. fifty.	חמשים fiftieth. Lev. xxv. 10.
ס	60	ששים m. & f. sixty.	These numbers, in ordinals, are not found in the Old Testament, but it seems that cardinal and ordinal numbers beyond ten in Hebrew are the same.
ע	70	שבעים m. & f. seventy.	
פ	80	שמונים m. & f. eighty.	
צ	90	תשעים m. & f. ninety.	
ק	100	מאה or מאה m. & f. a hundred.	
ר	200	מאתים m. & f. two hundred.	
ש	300	שלש מאות three hundred.	
ת	400	ארבע מאות four hundred.	

493	ועשה	489	חסר	490	לאלפים	491	לאהבי	492	ולשמרי	493
154	מצותי:	494	אל	47	תשא	495	את	4	שם	190 יהוה
4	אלהיך	475	לשוא	496	כי	25	לא	159	ינקה	497 יהוה
4	אשר	40	ישא	495	את	4	שמו	190	לשוא:	496 זכור
208	יום	30	השבת	147	לקדשו:	499	ששת	500	ימים	18 תעבד
147	ועשות	501	כל	97	מלאכתך:	502	ויום	30	השביעי	145 שבת
502	ליהוה	154	אלהיך	475	לא	159	תעשה	501	כל	97 מלאכה

The numbers *eleven, twelve, &c. to twenty*, are made by placing עשר or עשרה after the preceding cardinals from *one to nine*.

In like manner from 20 to 30, from 40 to 50, &c. to 100, intermediate numbers are made, by placing after the Hebrew words for *twenty, thirty, &c.* the above cardinal nouns from *one to nine*. *Five hundred, six hundred, &c. to nine hundred* are formed in the like manner as *three hundred and four hundred* in the table.

אלף is a *thousand*, אלפים *two thousand*, the rest to *nine thousand*, are made by placing אלפים after the cardinals *three to nine*.*

ארב *ten thousand*, רבועים *twenty thousand*, אלף שלשים *thirty thousand, &c.*

In making cardinal numbers by letters, instead of יה for 15, טו must be used, that is, 9 and 6, to avoid the name of Deity; otherwise the manner is obvious י"א 11, י"ב 12, &c. כ"א 21, כ"ב 22, &c.—ק"א 101, &c. ך is 500, ך 600, ן 700, ך 800, ן 900. 1000 to 9000 are made by placing a dot or small perpendicular line over ך &c. ט.

487. רבעים *those of the fourth, the fourth generation*. רבע *a quarter, four*.

488. לשנאי *of them that hate me*. ל prefix. Rule 142. י suffix. Rule 34. שנא *for שנאים*, vide note to rule 34. It is the part. Ben. Kal from שנא *to hate*. Rule 78.

489. ועשה *and doing*. ו *and*. עשה is the participle Ben. Kal. Vide rule 103. ו omitted. Rule 78.

490. חסר *mercy, abundance*. It is also taken in an evil sense, *to overwhelm with reproaches*.

* שלשת, ארבעת, חמשת, ששת, שבעת, שמנת, and חשעת, in regimine.

6 And showing mercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

8 Remember the Sabbath day to keep it holy.

9 Six days shalt thou labour and do all thy work.

10 But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor

491. אלפים *unto thousands*. ל prefix. אלף *a thousand*, and אלפים *two thousands*, or *thousands*, are taken for any number indefinitely great.

492. לאהבי *of those who love me*. ל prefix. י *me*. אהב *for love*. Vide note to rule 34, and rule 78. From אהב *to love*.

493. ולשמרי *and to the observers of*. ו *and*. ל prefix. שמרי *part. Ben. Kal, masc. plur. in construct*. Rule 78.

494. מצותי *my commands*. י *my*. Rule 34. מצות *plur. מצות, from מ formative, and צוה to command*. Vide num. 542.

495. תשא *thou shalt take*. It is the 2d pers. m. sing. fut. Kal of נשא dropping the first radical. Rule 94. Postea ישא third pers. sing. masc. fut. Kal.

496. לשוא *in vain*. ל prefix. שוא *vanity, a lie, a vain idol*. Adverbially, *to no purpose*.

497. ינקה *will not clear from guilt, or punishment*. It is the third pers. m. sing. fut. Kal of נקה *to clear, or cleanse*. Rule 86.

498. זכור *remember*. It is the imperat. 2d pers. masc. sing. of זכר *to remember*. ו is often inserted before the last radical of the imperative. Rule 77.

499. לקדשו *to keep it holy, or for sanctifying it*. ל prefix. ו suffix. קדש *infin. Kal*. Vide rule 142, and num. 148.

500. ששח *six*. In construction for ששה, the same as שש *six*. As a verb, *to exult, or be cheerful*.

501. ועשית *and shalt do*. ו *and, conversive*. Vide num. 19. עשית *for עשה*. Rule 102. From עשה *to do*. Postea העשה 2d pers. sing. fut.

502. מלאכתך *thy work*. ך *thy*. ת for ה in construct. מלאכה *work*. from לאך *to send, or employ*, and מ formative. Rule 178.

504 אתה 430 ובנך 325 ובתך 503 ועברך 162 ואמֶתֶךָ 504
 11 ובהמתך 112 וגרך 422 אשר 40 בשעריך: 505 כי 25 ששת 560
 ימים 18 עשה 38 יהוה 154 את 4 השמים 5 ואת 4 הארץ 7
 את 4 הים 18 ואת 4 כל 97 אשר 40 בם 506 וינה 507 ביום 30
 השביעי 145 על 508 כן 508 ברך 103 יהוה 154 את 4 יום 30
 12 השבת 147 ויקרשהו: 148 כבד 509 את 4 אביך 247 ואת 4
 אמך 249 למען 510 יארכון 511 ימִיךָ 18 על 13 האדמה 115
 13 אשר 40 יהוה 154 אלהיך 475 נותן 512 לך: 135 לא 159
 14 15 16 תרצה: 513 לא 159 תנאף: 514 לא 159 תגנב: 515 לא 159
 17 תענה 516 ברעך 517 עד 518 שקר: 519 לא 159 תחמד 520
 בית 378 רעך 517 לא 159 תחמד 520 אשת 251 רעך 517
 ועבדו 162 ואמתו 504 ושורו 521 וחמרו 522 וכל 97 אשר 40
 לרעך: 517

503. בתך *and your daughter*. ו *and*. ך *your*. בת *daughter*, plur. בנות from בנה *to build*.

504. ואמֶתֶךָ *and thy maid-servant*. ך *thy*. ו *and*. אמה in construct. אמה plur. אמהות, from אם *a mother*.

505. בשעריך *within thy gates*. ב *in*. ך *thy*. שער plur. in construct. of שער *a gate*. As a verb, *to stand up*.

506. בם *in them*. ב *in*. ם *them*. Vide rule 40.

507. וינה *and he rested, or stayed*. ו convers. ינה is the 3d pers. sing. m. fut. Kal of נח *to rest*.

508. על כן *wherefore*. כן *to prepare, disposition*. על *upon, on account of*. על כן *wherefore, accordingly, on account of this order of things*. כי על כן *because*. ער כן *to this time, yet*.

509. כבד *honour*. It is the 2d pers. masc. sing. imperat. Kal, *to be weighty*. As a noun, *glory, the liver, &c*.

510. למען *that*. ל prefix. מען used only with ל, from ענה *to affect*.

511. יארכון *may be long*. ן is paragogic. יארכו is the 3d pers. masc. plur. fut. Kal of ארך *to be long*.

512. נותן is *giving*. It is the participle Ben. Kal of נתן *to give*. Some read נתן here. Rule 78.

thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

11 For in six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day, wherefore the Lord blessed the sabbath day, and hallowed it.

12 Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

513. תרצח *thou shalt not kill*. It is the 2d pers. m. sing. fut. Kal of רצח *to slay, or to murder*.

514. תנאף *shalt not commit adultery, or commit whoredom with another's wife*. It is the 2d pers. m. sing. fut. Kal of נאף.

515. תגנב *shalt not steal*. It is the 2d pers. m. sing. fut. Kal of גנב *to steal*.

516. תענה *shalt not answer*. It is the 2d pers. m. sing. fut. Kal of ענה *to speak in reference unto*.

517. ברען *against thy companion*. ב pref. ך suff. רע *an associate*. Vide num. 413.

518. ער *testimony, a witness, fem.* ערה the same. ער *to testify*.

519. שקר *false*. As a verb, *to lie*; also as a noun, *a falsehood*.

520. תחמד *shalt not covet*. It is the 2d pers. m. sing. fut. Kal of חמד *to desire earnestly*.

521. ושוורו *and his ox*. ו pref. and ו suffixed *his*. שור *an ox*. The Septuagint, and Junius, and Tremellius have taken שור in Gen. xlix. 6, also to signify *an ox*; our translators, Montanus, and the Vulgate, *a wall*; but it is more probable that the ו is merely formative, not radical; and that it should be rendered, *extirpated a PRINCE*, because then it accords with the history of Simeon and Levi, Gen. xxxiv. 25. who slew Shechem, a prince or head of a family, for which their father was obliged to fly away with his sons, to avoid the danger of retaliation. The Septuagint have in Hos. xii. 11. themselves rendered שורים *princes or rulers*; where our translators render it "*bullocks*."

522. וחמרו *and his ass*. ו and. ו suffix. חמר *an ass* from חמר *to trouble, also wine*.

DEUTERONOMY XVIII.

15 נביא 523 מקרבך 524 מאחריך 525 כמני 526 יקים 527 לך 135
 16 והוה 154 אלהיך 475 אליו 383 תשמעון: 528 ככל 97 אשר 40
 שאלת 529 מעם 530 יהוה 154 אלהיך 475 בחרב 531 ביום 30
 הקהל 532 לאמר 19 לא 159 אסף 533 לשמע 288 את 4
 קול 289 יהוה 154 אלהי 534 ואת 4 האש 445 הנדלה 80
 הזאת 306 לא 159 אראה 535 עוד 536 ולא 159 אמות: 537
 17 ויאמר 19 יהוה 154 אלי 383 היטיבו 538 אשר 40 דברו: 367

523. נביא *a prophet, an interpreter of God's will, a spokesman, from נבא to prophesy.*

524. מקרבך *from the midst of you.* מ *from.* ך *you.* קרב *the inmost part, from קרב to approach.*

525. מאחריך *of thy brethren.* מ *of.* ך *thy.* אחי *in construct. for אחים* So ver. 18, with הם suffix. Sing. אח *a brother, a kinsman, countryman, also like.* As a particle, *alas.* אחה *Chald. to consociate.*

526. כמני *like me.* כ *as.* Rule 173. ם *me.* Rule 34. מן *from.* But when preceded by a particle, מן seems to be a mere expletive. It is from מנה *to distribute.* Hence ממנה *of or from her,* ממנו *of or from him,* ממני *of or from me.* Vide num. 212.

527. יקים *will raise up.* It is the 3d pers. sing. m. fut. of Hiphil of קם *to rise.* Vide rule 99. Postea אקים is the first person.

528. תשמעון *shall ye hearken, or obey.* ן *paragoric.* תשמעון is the 2d pers. m. plur. fut. Kal of שמע *to hear.* Vide num. 288.

529. שאלה *thou hast desired.* It is the 2d pers. m. sing. Kal of שאל *to ask.*

DEUTERONOMY XVIII.

15 THE Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken.

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more that I die not.

17 And the Lord said unto me, They have well *spoken that* which they have spoken.

530. מֵעַם *from*. מ prefix, and עִם *with, against, before*. As a noun, *the people, or those who are consociated*.

531. בְּחֹרֵב *in Horeb*. ב in. חֹרֵב *Horeb*. Also, *to lie waste, or desolate*.

532. קָהַל *the assembly*. ה prefix. קָהַל *an assembly*; as a verb, it is, *to collect*.

533. אֶעְרָא *I will not add*, instead of אֶאֱכֹף, vide rule 97. It is the first pers. sing. fut. Kal of אָכַף *to gather*.

534. אֱלֹהֵי *my God*, for אֱלֹהֵי. The two Yods coalesce. Vide rule 34, and its note. י *my*, and אֱלֹהֵי in construction for אֱלֹהִים. Vide num. 3 and 475. אֱלֹהֵי apud Arabes, *colere, adorare*. Vide Kals' Gram.

535. אֶרְאֶה *I will not see*. It is the first pers. sing. fut. Kal of רָאָה. Vide num. 24.

536. עוֹד *any more, yet again*. From עָד *yet, still, further*.

537. אָמוּת *I shall not die*. It is the first pers. sing. fut. Kal of מָוֹת *to die*. Num. 214.

538. הֵיטִיבוּ *they have well spoken, or done*. It is the 3d pers. plur. preter Hiphil of יָטַב *to do good*; of the like import as טָב. Vide num. 26.

525 נביא 523 אקים 527 להם 135 מקרב 524 אחיהם 525
 383 כמוך 539 ונתת 540 רברי 367 בפיו 541 ודבר 367 אליהם 383
 40 את 4 כל 97 אשר 40 אצונו: 542 והיה 19 האיש 236 אשר 40
 367 לא 159 ישמע 528 אל 543 דברי 367 אשר 40 ידבר 367
 בשמי 190 אנכי 294 אדרש 544 מעמו: 530

539. כמוך *like me*. ך *thee*. כו *very*, from מה *who*. A particle postfixed to ב, כ, or ל. כו *with the very*. כו *as* or *like the very*. לכו *to the very*. Also כו in a pron. *him*.

540. ונתת *and I will put*. ו convers. Vid. num. 19. נתת for נתתי, is the first pers. sing. preter Kal of נתן *to give*. Vide num. 276.

541. בפיו *in his mouth*. ו *his*. ב *in*. פִּי in construct. for פה *a mouth*, says Parkhurst, as שֵׁ for שה *a lamb* or *kid*. But as פִּים the masc. plur. of פה sometimes occurs, it is probable that פִּי and שֵׁ are both plural nouns in regimine.

18 I will raise them up a prophet from among their brethren, like unto thee and will put my words in his mouth; and he shall speak unto them, all that I shall command him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words, which he shall speak in my name, I will require *it* of him.

542. אֶצְוֶה *I shall command him.* הוּ *him.* Rule 39. אֶצְוֶה for אֶצְוֶה. Rule 102. It is the first pers. sing. fut. Kal of צוה *to command.* Vide num. 494.

543. אֶל *to or unto,* is a particle from אֶל *to interpose.* אֶלִּי is the same. אֶל is *the, that, not, no, within, among, towards, against, because of, &c.*

544. אֶרְשֶׁה *I will require,* is the first pers. sing. fut. Kal of רָשָׁה *to require, or inquire.*

PSALM I.

546 375 בעצת 159 הלך 40 לא 236 אשר 545 האיש 1 אשרי
 550 159 עמר 549 לא 548 חטאים 547 ובדרך 2 רשעים
 554 25 אם 553 כי 159 לא 552 לצים 551 ובמושב 3 וימים
 557 555 יהגה 154 חפצו 556 ובתורתו 31 והיה 22 כעץ 58 שתול 559 על 13
 570 560 מים 18 אשר 40 פרו 59 יתן 374 בעתו 18
 60 ועלהו 284 לא 159 יבול 571 וכל 97 אשר 40 יעשה

545. אשרי *the blessedness*. A noun masc. plur. in construction. From אשר *to go happily*. The plural is used perhaps to intimate that the causes of his happiness are numerous.

546. בעצת *in the counsel of*. ב *in*. עצת a noun fem. in construct. עצת from יעץ *to counsel*.

547. רשעים *the ungodly*. It is a noun masc. plur. The sing. is רשע *wicked*. As a verb, *to condemn*.

548. ובדרך *and in the way of*. ו *and*. ב *in*. דרך, a noun masc. sing. *a way*. As a verb, *to tread*.

549. חטאים *sinners*. A noun masc. plur. The sing. is חטא *a sinner*. As a verb *to sin*. Vide num. 577.

550. עמר *hath not stood*, is the 3d pers. masc. sing. pret. Kal, and the root.

551. ובמושב *and in the seat*. ו *and*. ב *in*. מושב a noun m. sing. of יושב *to sit*. Rule 90. מ is formative. Rule 178.

552. לצים *the scorers*. It is a noun masc. plur. of לץ *a derider, or deceiver*.

553. יושב *hath not sitten*. It is the 3d pers. sing. masc. preter Kal in Pe Yod. Vide num. 551.

554. אם *if, since*, a particle. כי אם *but in truth, but if*.

PSALM I.

1 BLESSED *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight *is* in the law of the Lord; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.

555. כְּתוּרָה *in the law of*. ב *in*. תּוֹרָה a noun fem. sing. in construct. תּוֹרָה from יָרָה *to project*. Vide pages 20, 21, in note.

556. חֲפִצּוֹ *his delight*. ו *his*. חֲפִץ a noun m. sing. *desire*; as a verb *to will*.

557. יִהְיֶה *hath he meditated*. It is the 3d pers. m. sing. fut. Kal after ו conversive. From הִגָּה *to revolve*, or *to mutter*.*

558. יוֹמָם *by day*. An adverbial particle from יוֹם. Num. 30. כָּן affixed sometimes forms adverbs. Vide rule 181.

559. שָׁתוּל *planted*. It is the participle Paoul Kal from שָׁתַל *to plant*.

569. פְּלִגֵּי *the rivers of*. A noun masc. plur. in construct. from פָּלַג *a stream*. As a verb, it is *to divide*.

570. בְּעָתוֹ *in its season*. ב *in*. ו *his or its*. עַתָּה a noun fem. sing. *time*. עַתָּה and עַתָּה *now*.

571. יָבֹל *shall not wither*. It is the 3d pers. sing. m. fut. Kal of נָבַל *to wither*. Vide rules 94 and 77.

* Our translators in this psalm often translate the perfect and future by present time. I see no necessity for it in any one of the instances. They furnish an argument thus for Mr. Parkhurst's assertion to that purpose in rule 60. I will not deny the position, but am not satisfied with its correctness. The Hebrews made their present

4 יצליח: 572 לא 159 כן 44 הרשעים 547 כי 25 אם 554
 5 כמוץ 573 אשר 40 תרפנו 574 רוח: 16 על 13 כן 44 לא 159
 יקמו 575 רשעים 547 במשפט 576 וחטאים 577 בעדת 578
 6 צדיקים: 396 כי 25 יורע 269 יהוה 154 דרך 548 צדיקים 396
 ודרך 548 רשעים 547 תאבד: 579

572. יצליח *shall prosper*. It is the 3d pers. m. sing. fut. Hiphil of צלח *to be happy, or to prosper*.

573. כמוץ *like the chaff*. כ as. מוץ a noun masc. sing. Some read מץ, also an *oppressor*, from כצה *to squeeze or press*.

574. תרפנו *driveth it away*. נו pron. suff. Rule 39. חרך 3d pers. sing. fem. fut. Kal of נרף *to trophel*, a verb defective in Pe Nun, and drops נ. Vide rule 94. The pronouns are often redundant in Hebrew, the

tense, by omitting the perfect and future. Vide num. 642, post. Of this we have several examples in this psalm. "Blessed *is* the man." "The ungodly *are* not so, but *are* like" &c. "For the Lord *knoweth*" &c. If the reader will render every perfect and future in this psalm according to the directions in num. 19, he will find the meaning is every where good. Nevertheless as I stand wholly alone in my opposition to this translation, as far as I know, I advise the reader to receive it only upon his own experience.

In the earliest ages poetry and music were united, and poetic compositions were sung in a species of extemporaneous melody; in some such manner as our Indian warriors deliver their harangues; or as the African ladies sang, when Mr. Park was the subject of their song. But the equality in the lengths, and similarity in the construction of some of the sentences in Hebrew poetry, prove, that the Jews had arrived at a refined or artificial harmonious arrangement of syllables. "Harmony arises from the proportion, relation, and correspondence of different combined sounds; and *verse* from the arrangement of words, and the disposition of syllables according to the number, quantity, and accent." "But the true pronunciation of Hebrew is lost."—"The number of syllables is, in a great many words, uncertain; the quantity and accent wholly unknown."* What therefore

* Dr. Lowth.

4 The ungodly *are* not so; but *are* like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish.

relative sometimes accompanies the personal affix, sometimes the separate primitive pronoun, and at other times, it is used with the antecedent.

575. יָקֻמוּ *shall not stand*. It is the 3d pers. plur. fut. masc. in Kal of קָם. Vide num. 527.

576. בַּמִּשְׁפֵּט *in the judgment*. בַּ in. מִשְׁפֵּט a noun masc. sing. from שָׁפַט *to judge*. Vide rule 178.

577. וְחַטָּאִים *and sinners*. וְ and. חַטָּאִים is a noun masc. plural. Num. 549. חָטָא according to Judges xx. 16. is *to miss the mark*, and is exactly αμαρτανειν.

578. בְּעֵרָת *in the congregation*. בַּ in. עֵרָת a fem. noun sing. in construct. עֵרָה *an assembly*, from יָעַר *to appoint*.

579. תִּפְּרֹשׁ *shall perish*. It is the 3d pers. fem. sing. fut. Kal of אָפַר *to perish*.

the *harmony*, and what the *verse* of the Hebrew language were, it seems impossible to discover; all theories directed to these objects have been hitherto unsuccessful, and we believe no mortal knows either the one or the other.

PSALM II.

1 למה 580 רגשו 581 גוים 582 ולאמים 583 יהגו 557 ריק: 584
 2 יתיצבו 585 מלכי 586 ארץ 7 ורוזנים 587 נוסדו 588 יחד 589
 3 על 13 יהוה 154 ועל 13 משיחו: 590 ננתקה 591 את 4
 מוסרותימו 592 ונשליכה 593 ממנו 594 עבתימו: 595

580. למה *wherefore*. ל prefix. מה as a pronoun, *who? which?* As a particle, *why? how?* כמה *for what?* כמה *how many?* &c.

581. רגשו *make a tumult*. It is the 3d pers. plur. preter Kal of רגש *to make a noise*. Aben Ezra explains it by חברו *associate*.

582. גוים *nations*. The sing. גוי is *a multitude*. גו *a society*. גוף *firmness, body*. Why do men of different nations conspire together?

583. ולאמים *and the people*. ו and. ל prefix. אמה *a nation*, plur. אמות *masc.* אמים. From אם *a mother, support, &c.*

584. ריק *vanity*, also *vain*. As a particle, *in vain, only*. As a verb, רק *to empty*. Efforts against God are vain or ineffectual.

585. יתיצבו *shall set themselves*. It is the 3d pers. plur. masc. fut. Hithp. of יצב *to place, set, or appoint*.

586. מלכי *the kings of*. Plur. in construct. of מלך *a king*. Rule 25. As a verb, *to rule or govern*. Herod the great, who was king of Judea, sought to slay Jesus in his infancy. Herod Antipas, who was called a king (Mark vi. 14) and Pilate, who represented the Roman emperor, and the high priests united in, and consulted for the extinguishment of the Messiah, and therein opposed themselves against Jehovah.

587. ורוזנים *and the counsellors*. ו and. רוזנים and רונים from the Arabic verb רון *to examine or weigh*.

588. נוסדו *take counsel together, lay together their plans*. It is the 3d pers. plur. masc. pret. Niph. of יסד *to lay a foundation*. Vide rule 90. Though we distinguish the three conjugations of Hebrew verbs into voices, the simple active, simple passive, causal active, and causal passive; and the reflex or middle voice, and each verb generally

PSALM II.

- 1 WHY do the heathen rage, and the people imagine a vain thing.
 2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, *saying*,
 3 Let us break their bands asunder, and cast away their cords from us.

passes through these regular changes of signification correspondent unto the grammatical inflections; yet the change in signification is by no means uniform. Many verbs have different, and often opposite meanings in the several conjugations; and must be learned from the lexicons and use, as if they were different words. Thus whilst some verbs in sense have really five voices in one and the same conjugation; others have really five conjugations, and are distinct words in them all, though they may have the same radical letters.

589. יחד *together*, from יחד *to unite*.

590. משיחו *his Anointed*. ו *his*. משיח *a person anointed*, or instituted into the office of a king or priest, *Christ*. From משה *to anoint*.

591. ננתקה *let us break*. ה *paragodic*. ננתק is the 1st pers. plur. fut. Kal of נתק *to break*. Vide rule 61.

592. מוסרותיו *their chains*. כו *their*. Rule 40. For ך suffixed, vide rule 27. מוסרות a noun fem. plur. מוסר *a chain*, from וסר *to restrain*. The laws of God and the gospel of Christ, being the purest system of morals, appear as chains and cords to the licentious, from which they determine to free themselves.

593. ונשליכה *and we will cast away*. ו *and*. ה *paragodic*. נשליך first pers. plur. fut. Hiph. of שלך *to cast away*.

594. מכנו *from us*. מן, מני, מ *from*, perhaps from מנה *to distribute*. מכנו prefix, and נו *us*. R. 35. Vide num. 212. It is said that the מ adds energy, thus whilst מנו is *from us*, מכנו means *far from us*. נו is also *him*. Rule 39. מכנו “*a nobis, sive ab illo*.” It has been rendered, “*cast away—from him*.” But this does not agree with the sense, for the Lord and his Anointed have been spoken of.

595. עבריו *their cords*. כו *their*. Rule 39. עבתי in construct. עבתי

- 4 יושב 596 בשמים 5 ישחק 597 אדני 373 ילעג 598 למו: 599
 5 אז 600 ידבר 367 אלימו 383 באפו 601 ובחרונו 602
 6 יבהלמו: 603 ואני 294 נסכתי 604 מלכי 586 על 13
 7 ציון 605 הר 606 קרשיו: 607 אספרה 608 אל 151 חק 609

and עבות plur. עבה and עבות sing. *a cord from עבה to intwine.* Sept. *τον ζυγον αυτων.* Vulgate, *jugum ipsorum.* The Syriac, Arabic, and Ethiopic agree with these.

596. יושב is *sitting.* Part. Benoni Kal of ישב *to sit.* Vide this verb inflected, rule 90.

597. ישחק *shall laugh.* 3d pers. masc. sing. fut. Kal of שחק *to grind to pieces, to deride, to laugh at.* This is spoken after the manner of men; as men deride their feeble opponents, so God is represented as disdaining the impotency of his enemies.

598. ילעג *shall scorn.* 3d pers. m. fut. sing. Kal of לעג *to scorn, deride, sneer, or mock.* As a noun, *scoffing.*

599. למו *at them.* ל prefix, and מו *them.* Vide rule 40.

600. אז *then.* מאז or מנאז *from that time.*

601. באפו *in his wrath.* ו *his.* ב *in.* אף *anger,* from אנף *to be angry.* This word is perhaps borrowed from the visible effects of anger upon the human countenance. If the providence of God ever gave occasion to refer passionate resentment to Deity, the sufferings of the nation, who murdered their Messiah, were great enough to do it.

602. ובחרונו *and in his fury.* ו *his suff.* ו *and* pref. ב *in.* חרון *rage,* from חרה *to burn.*

603. יבהלמו *shall terrify them.* מו *them.* Rule 40. יבהל 3d pers. m. fut. sing. Kal of בהל *to hurry, terrify.*

604. נסכתי *have I anointed.* 1st pers. sing. pret. Kal of נסך *to diffuse, pour out a libation, anoint.* The Septuag. have in this place, *Εγὼ δὲ κατισταθην βασιλεὺς ὑπ' αὐτῶ &c.* *But I have been constituted a King by him;* thus making this sixth, as well as those verses which immediately follow, to have been spoken by the king who is set up; but

4 He that sitteth in the heavens shall laugh; the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them, in his sore displeasure.

6 Yet have I set my king upon my holy hill of Zion.

the Hebrew makes it the language of Jehovah. And, as usual, that version only gives a comment; the Hebrew is *anointed*, which is one mode of *constituting* a king. As Mediator his Father is greater than he. It has been rendered *εχρισα, unxi, ego inungens, and inunxi.*

605. צִיּוֹן *Zion, Sion, or Tsiun, a dry heap.* צִיָּה *drought, a desert.* The city of David was denominated from the hill, which was so called, because dry. It is used both for the ancient Jewish church, and for the church of Christ. Heb. xii. 2. Rev. xiv. 1.

606. הַר *a mountain, from הרה to swell.*

607. קֹדֶשׁ *my holy.* יִי *my.* קֹדֶשׁ. Vide num. 148.

608. אֶסְפְּרָה *I will declare.* הַ paragog. It is the first pers. sing. fut. Kal of סָפַר *to enumerate, announce.* Num. 391. חָק אֶסְפְּרָה אֵל in the Vulgate, close the sixth verse, *prædicam præceptum ejus:* in the Septuag. they begin the seventh verse, *Διαγγελλων το προσταγμα κυριου.* The most ancient and most received sense seems to be, that God hath commissioned the Mediator to declare his commandment, or reveal his will. חָק אֵל is also translated *ad decretum; juxta vel secundum statutum; præscriptum et modum certum:* that is, that Messiah should reveal or declare according to the divine command, without deviating from it.

But Acts xiii. 33. shows this passage to have been fulfilled by the resurrection of Christ from the dead, and in Rom. i. 4. Paul again expresses the same thing, that Jesus was by his resurrection *declared to be the son of God with power.* Thus these words are a prophecy, and have been accomplished.

609. חָק *a decree, from חקק to engrave.* חָק is the *purpose* of God relative to man's salvation

יהוה 154 אמר 19 אלי * 383 בני 325 אתה 430 אני 294
 היום 30 ילדתיך: 324 שאל 610 ממני 594 ואתנה 302
 גוים 582 נחלתך 611 ואהזתך 612 אפסי 613 ארץ: 7
 תרעם 614 בשבט 467 ברול 615 ככלי 616 יוצר 617
 תנפצם: 618 ועתה 570 מלכים 586 השכילו 619 הוטריו 620
 שפטי 628 ארץ: 7 עברו 162 את 4 יהוה 154 ביראה 293
 וגילו 621 ברעדה: 622 נשקו 623 בר 624 פן 350 יאנף 601

610. שאל *ask*. Imperat. Kal, 2d pers. m. sing. of שאל *to ask, desire, demand*.

611. נחלתך *thine inheritance*. ך *thine*. נחלת in construct. נחלה *a possession, from נחל to possess*.

612. ואהזתך *and thy possession*. ו *and*. ך *thy*. In regimine. אהז *from אהז to take, catch, seize*.

613. אפסי *the borders, in construct*. A noun masc. plur. אפס sing. *the end, from אפס to cease, or fail*.

* The Syriac version of Acts xiii. 33, where the rest of this verse is quoted, presents us with the Hebrew words, except the changes peculiar to that dialect; “רברי אנת אנא יומנא ילדתיך:” *Filius meus es tu; ego hodie genui te.* As Paul was addressing himself “to children of the stock of Abraham,” (ver. 26) it is probable that these are the very words which he uttered. If so, they show both, that he used the Hebrew scriptures, and that the Jews understood this psalm to be a prophecy of the Messiah; otherwise his argument would have required, that this fact should have been established. The terms, *this day have I begotten thee*, indicate that Christ is not a son by adoption, as angels and men may be sons, but that he partakes of the nature of the Father, and has *by inheritance obtained a more excellent name than they*. Heb. i. 4, 5. Every other name is capable of being referred to his representing the Father to men, and bearing his authority, but this speaks his nature the same, and consequently divine. From his sonship must be excluded *inferiority*, for he is equal to the Father, and *posteriority*, for he is from eternity. The words *this day* are a part of the decree or eternal purpose of God, which was manifested to men by Christ’s resurrection. Vide num. 608.

7 I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

8 Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings; be instructed, ye judges of the earth.

11 Serve the Lord with fear, and rejoice with trembling.

614. תרעם thou shalt break them. ם them. Rule 40. תרע is the 2d pers. sing. m. fut. Kal of רע to break. It is probable that the Septuag. understood the root to be רעה to feed, for they have it, ποιμαίνεις αὐτοὺς ἐν ῥαβδῷ ἰσχυρᾷ; the Vulgate also has, *Reges eos in virga ferrea*. The figure is certainly borrowed from the pastoral life. Many of Kennicott's books have תרועם.

615. ברזל of iron. A noun, perhaps from בר bright, and נול to fuse, or melt. It is very bright before it melts.

616. ככלי as a vessel. כ as. Rule 173. כלי a noun masc. from בלה to make. Perhaps it is here the plural in construction.

617. יוצר of him who makes it. Part. Benoni Kal of יצר to fashion.

618. תנפצם shalt thou break them. ם them. Rule 40. תנפץ 2d pers. masc. sing. fut. Kal of נפץ to scatter.

619. השכילו be wise, 2d pers. masc. plur. imperat. Hiphil of שכל to be wise.

620. הוטרו be instructed, 2d pers. masc. plur. Niphal of יטר to correct. י is changed into ו. Vide rule 89.

621. וגילו and rejoice. וגילו is given as a verb in Oin Vau by Bythner, but if it be, as he allows, in the 2d pers. m. plur. imper. Hiphil, it is most probably given correctly by Parkhurst as a biliteral, the ה which is characteristic of that conjugation being dropped. Vide rule 98. גל is also to roll.

622. ברערה in trembling. ב in. רערה is from רער to tremble.

623. נשקו kiss ye, i. e. reverence. Gen. xli. 40. 1 Sam. x. 1. 2d pers. masc. plur. imperat. Kal of נשק to kiss. Vide Parkhurst on this word, for the custom to which this scripture alludes.

624. בר the Son, the pure man, from בר to purify. כרי my pure, like

ותאברו 579 דרך 548 כי 25 יבער 625 כמעט 626 אפו 601
 אשרי 545 כל 97 חוסי 627 בו: 63

my dear, expresses affection, hence probably בר *a son*, and ברה *a daughter*. בר in Chaldee is בן in Hebrew. There are some other words which are either Chaldee, or formed in the Chaldee manner in the Psalms; thus in Psal. cxxxix. 17. רעך *thy friends*, may be in Chaldee, *thy thoughts*. Psal. cxvi. 12. תגמלוהי for תגמלו *his benefits*. There are a few instances of the Chaldee dialect in other parts also of the Old Testament. The portions which are wholly written in Chaldee are the following; the book of Ezra from the eighth verse of the fourth chapter, to the twenty-seventh verse of the seventh chapter; in the book of Jeremiah, the eleventh verse of the tenth chapter; the book of Daniel from the fourth verse of the second chapter to the end of the seventh chapter. As the letters, the manner of reading, the parts of speech, the numbers and genders of nouns, &c. are the same as in the Hebrew, and there is the most striking similarity between the regular and irregular verbs in the respective languages, the ordinary helps given by the Hebrew lexicographers, for understanding those portions of scripture, will prevent any difficulty that might be apprehended from them.

625. יבער *shall kindle, or burn*. 3d pers. sing. masc. fut. Kal of בער *to inflame*.

12 Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

626. כמעט *as a little*. כ *as*. כעט *a little, a few*. As a verb, *to be diminished*.

627. חוסי *trusting*. חסה *to shelter oneself, to trust*. Part. Ben. Kal חוסה, plural חוסים dropping the ה before ך. Vide rule 102. The late Dr. Wilson of Edinburgh, in his "Elements of Hebrew Grammar," accounts thus for this remarkable defect of ך final. "Sometimes the status regiminis is employed to soften the sound, or to vary the expression; when the following word is not the genitive of position, but is governed by a preposition. חוסי בו *they who trust in him*, for חוסים בו." The old grammarians, who delighted to silence difficulties by certain hard words which they denominated figures, have cut this knot by calling it "the enallage of the casus constructus." Blaney observes after Dr. Kennicott, that ך final is in many instances omitted. Dr. Lowth supposes that the status constructus pro absoluto of the grammarians may be an occasional mistake of transcribers, "by not observing a small stroke, which in many manuscripts is made to supply the ך of the plural."

628. שפט *judges*. In construct. שפט *a judge*. As a verb, *to judge*.

PSALM XV.

422 מזמור 629 לרדור 630 Ver. 1. יהוה 154 מי 296 יגור 422
 375 באהלך 631 מי 296 ישכן 632 בהר 606 קדשק: 607 הולך 375
 635 תמים 633 ופעל 634 צדק 396 ודבר 367 אמת 394 בלבבו: 635
 413 לא 159 רנל 636 על 13 לשנו 637 לא 159 עשה 38 לרעהו 413
 641 רעה 638 וחרפה 639 לא 159 נשא 640 על 13 קרבו: 641
 154 נבזה 642 בעיניו 267 נמאס 643 ואת 4 יראי 644 יהוה 154

629. מזמור *a psalm*, from זמר *to sing*.

630. לרדור *to David*. ל *to*. רור *David*, or *a friend*. A psalm given to David from the Lord. When the word of the Lord came to a prophet, it is usually expressed by היה דבר *the word was* &c. So לרדור *a golden psalm to David*, whereby he could say, עט כופר מהיר *my tongue is the pen of a ready writer*. To Moses he spake אל פנים or פה פה *face to face*. Solomon Bennet, a modern Jewish polemical writer, translates לרדור מזמור *prosody on David*; and says, "The psalms were not all composed by David himself; many of them were written by different Levitical poets; as Asaph, Hyman, Jeduthun, &c. They consist of prayers, hymns, prosody, &c. alluding to various circumstances of public or private facts." Thus, to avoid the application of the prophetic psalms to the Messiah, he considers them made in honour of David. If his forefathers had been of the same mind, they would scarcely have assigned them a place in the כתובים or Hagio-grapha, and used them in the worship of God.

631. באהלך *in thy tabernacle*. ב *in*. ך *thy*. אהל *a tent*. As a verb, *to dwell*.

632. ישכן *shall dwell*. 3d pers. fut. sing. masc. Kal of שכן *to inhabit*.

633. תמים *uprightly*. As a noun, *perfection, pure*. From תם *to be perfect*.

634. ופעל *and worketh*. ו *and*. פעל the 3d pers. sing. masc. pret. Kal *to labour*. Vide rule 87. Rather part. Ben. Kal, rule 78.

635. בלבו *in his heart*. ו *his*. ב *in*. לבב *and לב the heart*, from לבב *to move up and down*. לבי *my heart*. לבבכם *your heart*.

PSALM XV.

A PSALM to David.—Ver. 1. Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned; but he honoureth them that fear the Lord; *he that* sweareth to his own hurt, and changeth not.

636. רגל *backbiteth*. 3d pers. sing. m. pret. Kal *to detract*. Rather part. Ben. Kal. Rule 78.

637. לשנו *his tongue*. ו *his*. לשן and לשון *a tongue, language, bay*. From לשן *to contort*.

638. רעה *evil*. From רע *to break*. Vide num. 646.

639. וחרפה *and reproach*. ו *and*. חרפה *reproach*, from חרפ *to reproach*.

640. נשא *takes up*. It is the 3d pers. m. sing. preter Kal, *to lift up*. Rather part. Ben. Kal. Rule 78.

641. קרבו *his neighbour*. ו *his*. קרבו or קרבו *a neighbour*, from קרב *to approach*.

642. נבזה *is despised*. Particip. Niphal of בזה *to despise*. Mr. Parkhurst justly observes, rule 60, that participles are used for the *present tense*. It has been observed by others that in such instances the substantive verb היה is always implied; but if that verb were expressed, it would make the expression either the preter or future, it cannot be therefore implied. The fact is this, ordinarily if not always, actions past or to come, not proper for the imperative mood, were expressed by the Hebrews by one of their two tenses, if the action was present, no time was expressed, but the participle was substituted. In like manner also the omission of the preter and future of היה indicated the present time.

643. נמאס *the reprobate person*. Participle Niphal of מאס *to spurn, reject, or cast off*.

644. ירא *those fearing, or the fearers of*. A noun m. plur. in construct. Vid. ירא in num. 293.

5 יכבד 509 נשבע 645 להרע 646 ולא 159 ימר: 647 כספו 648
 לא 159 נתן 302 בנשך 649 ושחד 650 על 13 נקי 651 לא 159
 לקח 652 עשה 38 אלה 151 לא 159 ימוט 653 לעולם: 354

645. נשבע *having sworn*. Benoni Niphal masc. sing. of שבע *to satisfy, secure, swear*.

646. להרע *to his evil*. רע *evil, wrong*, as a noun; as a verb, *to break*. ה *emphat.* and ל *to*. Vide num. 638.

647. ימר *will not change*. It is the 3d pers. masc. sing. preter Kal, converted by ו. Akin to this is מר *to be in bitterness*.

648. כספו *his silver*. ו *his*. כסף *silver, to be pale*. Vide num. 195. So *agygos* from *agos* *white*.

649. בנשך *in usury, or biting*. ב *in*, and נשך *to bite, to hurt*. This word is supposed to mean a contract which converts interest into

5 *He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things, shall never be moved.*

principal; or conduct, which produces the same effect; or a very exorbitant interest, or premium disproportioned to the risk. In all these instances the party is *bitten*. This word differs from חרבית. The critical reader is advised to see each of these words in some Hebrew concordance.

650. ושחר *and a gift.* ו *and.* שחר *a donation.* As a verb, *to give.*

651. נקי *the innocent.* A participial adjct. *pure, clear,* from נקה *to cleanse.*

652. לקח *hath not taken.* 3d pers. sing. masc. pret. Kal. Vide rule 93.

653. ימוט *shall not be moved.* 3d pers. masc. sing. fut. Niphal of יט *to slip, or slide.* Vide rules 98, 99.

PSALM XXII.

- 1 למנצח 654 על 13 אילת 655 השחר 656 מזמור 629 לדוד: 630
 2 אלי 657 אלי 657 למה 580 עזבתני 658 רחוק 659 מישועתי 660
 3 דברי 366 שיגתי: 661 אלהי 534 אקרא 29 יומם 558 ולא 159
 4 תענה 662 ולילה 31 ולא 59 רומיה 663 לי: 304 ואתה 430
 5 קדוש 148 יושב 664 תהלות 665 ישראל: 666 בכ 667
 6 בטחו 668 אבתינו 669 בטחו 668 ותפלטמו: 670 אליך 383

654. למנצח *to the chief musician*. ל prefix. מנצח *a chief, or prefect*. מ formative, and נצח *to preside*.

655. אילת *a hind, or doe of, in construct*. Sing. אילה, plur. אילות. Masc. איל *a stag, or deer*. From אל *to interpose*.

656. השחר *the morning, or dusk of the day*. ה emphat. שחר *the dawn*. As a verb, *to be dark coloured*. Some render it, "upon the interposition of darkness," i. e. concerning the onset which the powers of darkness would make on Christ. Rather "concerning the hind of the morning," that is concerning him who was to be hunted and pursued as such.

657. אלי *my God*. ם pronom. suff. Rule 34. אל *God, the interposer*.

658. עזבתני *hast thou forsaken me*. ם me. Rule 34. עזבה 2d pers. s. m. pret. Kal of עזב *to forsake*. The Syriac words שבקתני איל למנא שבקתני are probably those, which were spoken by the Saviour. Matt. xxvii. 46. But some think the three first were the Hebrew words here given, and the fourth the Chaldee word used in the Chaldee paraphrase at this place.

659. רחוק *so far, at a distance*. It is here used as a particle; as a noun, *remote, from* רחק *to be far off*. Vide num. 694.

660. מישועתי *from my deliverance*. מ from. ם my. ישועת in construct. ישועה *a noun fem. from ישע to save*.

661. שאנתי *my roaring*. ם my. שאנה in regim. for שאנה *roaring, from שאנ to roar as a lion*. Num. 705. Heb. v. 7.

PSALM XXII.

To the chief musician upon Aijeleth Shahar; a psalm of David.

1 My God, my God, why hast thou forsaken me? *Why art thou so far from helping me, and from the words of my roaring?*

2 O my God, I cry in the day-time, but thou hearest not; and in the night season, and am not silent.

3 But thou art holy, O thou that inhabitest the praises of Israel.

4 Our fathers trusted in thee, they trusted and thou didst deliver them.

5 They cried unto thee, and were delivered; they trusted in thee, and were not confounded.

662. תענה *will not answer.* 2d pers. sing. m. fut. Kal of ענה *to act upon, or answer.*

663. דומיה *silence.* A noun fem. from דמה *to be silent.* Silence is not to me. It has been rendered *intermissio, quies, cessatio.*

664. יושב *who art inhabiting.* Part. Ben. Kal of ישב *to dwell or inhabit.*

665. תהלה *the praises of.* No change in regim. Rule 26. Plural of תהלה *praise.* ה formative. Rule 189. הלל *to praise.*

666. ישראל *Israel.* From שר *a prince,* and אל *God.* Vide Gen. xxxii. 28. The initial י is frequently formative of proper names, as יעקב *Jacob,* from עקב *to supplant.* ירמיה *Jeremiah,* from רם *to lift up,* and יה *Jehovah.* יורעאל *Jezreel,* from זרע *seed,* and אל *God.* Rule 164.

667. בך *in thee.* ב *in.* ך *thee.* See a similar compound in num. 135.

668. בטחו *have trusted.* 3d pers. m. plur. pret. Kal of בטח *to trust.*

669. אבותינו *our fathers.* נו *our.* אבותי. Though not fem. yet having the fem. termination, it takes ך final after ה in construction, and ought to have been included in rule 27. אב in regim. אבי plur. אבה and אבות from אבה *to acquiesce in.* Vide num. 247. 432.

670. והפלטמו *and thou didst deliver them.* ו *and,* convers. מו *them.* תפלט 2d pers. sing. masc. fut. Kal of פלט *to deliver.*

- זעקו 671 ונמלטו 672 כך 667 בטחו 668 ולא 159 בושו: 673
 ז ואנכי 294 תולעת 674 ויא 159 איש 236 חרפת 675 אדם 117
 8 ובזו 676 עם: 677 כל 97 ראי 678 ילעינו 679 לי 304
 9 יפטירו 680 בשפה 681 יניעי 682 ראש: 1 גל 683 אל 47
 יהוה 154 יפלטו 684 יצילהו 685 כי 25 הפץ 686 בו: 63
 10 כי 25 אתה 430 נחי 687 מבטן 688 מבטיחי 689 על 13 שרי 690
 11 אמי: 249 עליך 691 השלכתי 692 מרחם 693 מבטן 688

671. זעקו *they cried*. 3d pers. plur. pret. Kal of זעק *to call or cry*.

672. ונמלטו *and they were delivered*. ו *and*. נמלטו 3d pers. plur. pret. Niph. of מלט *to deliver*.

673. בושו *were not confounded*. 3d pers. plur. pret. Kal of בש *to confound*. For the ו inserted, vide rule 98.

674. תולעת *a worm*, and תולעה are nouns fem. תולע masc. *a worm*, from לע *to swallow*. 2 Cor. xiii. 4.

675. חרפת *a reproach of*. In regim. for חרפה from חרפ *to disgrace or reproach*.

676. ובזו *and despised*. ו *and*. בזו is the participle Paoul Kal of בזה *to despise*. Vide rule 103. John xii. 42, 3.

677. עם *the people*. As a particle, *together*. עמם *nearness*. עמים plur. *the people*. Vide num. 474.

678. ראי *seeing me*. י *me*. י of ראי, which is ראים in construct. coalesces in the suffix. It is the plur. of part. Ben. Kal of ראה *to see*. Num. 24.

679. ילעינו *will laugh*. It is the 3d pers. m. plur. fut. Hiphil of לעע *to deride*. Matt. 27. 39.

680. יפטירו *will distort*. The 3d pers. m. plur. fut. Hiphil of פטר *to distort*.

681. בשפה *with the lip*. ב *with*. שפה *the lip, speech, margin*. As a verb, *to stick out, to be craggy*.

682. יניעו *they will move*. The 3d pers. m. plur. fut. Hiphil of נע *to shake, or agitate*.

6 But I *am* a worm and no man; a reproach of men, and despised of the people.

7 All they that see me, laugh me to scorn, they shoot out the lip, they shake the head, *saying*,

8 He trusted on the Lord that he would deliver him, let him deliver him seeing he delighted in him.

9 But thou *art* He who took me out of the womb; thou didst make me hope *when* I *was* upon my mother's breasts.

10 I was cast upon thee from the womb; thou *art* my God from my mother's belly.

683. גל *he trusted*. It is the 3d pers. m. sing. pret. Kal. Bythner supposes it to be in the imperat. but the sense suits not so well.

684. יפלטו *he will deliver him*. הו *him*. Rule 39. פלט is the 3d pers. m. sing. fut. Kal of פלט *to deliver*. Mat. xxvii. 43.

685. יצילו *he will set him free*. הו *him*. יציל is the 3d pers. m. sing. fut. Hiphil of נצל *to deliver*.

686. חפץ *he taketh pleasure*. Part. Ben. Kal. ו omitted as usual. *To will or choose*.

687. גחי *my extractor*. י *my*, suffix. גח as a verb, *to take out*.

688. מבטן *from the womb*. מ *from*. בטן *the belly*.

689. מבטיחי *thou art causing me to trust*. י *me*, suff. מבטיח part. Hiphil of the verb בטה *to hope or trust*.

690. שרי *the breasts*. A noun in construct. for שרים the plural of שר *the breast*. שרה *one who pours out, a cupbearer*. שרי a name of Deity, "all bountiful."

691. עליך *upon thee*. ך *thee*. For על vide num. 13. Professor Wilson has justly said, that "all words whatever may be considered either as absolute, or appropriated, as in a general or particular state," accordingly participles and adjectives are often in regimine; so also do particles before suffixes frequently take ך, e. g. אל and על; but not before ך the pronominal suffix, as עלי *upon me*; and some nouns even irregularly, as אב *a father*, אח *a brother*, חם *a father in law*, and פה *the mouth*, which changes its ה into ך before a suffix, as פיך *thy mouth*, and in regimine before a noun.

692. השלכתי *I have been cast*. It is the 1st pers. m. sing. pret. Hiph. of שלך *to cast*.

693. מרחם *from the womb*. מ *from*. רחם *the belly*. As a verb, *to enclose*.

- 12 אמי 249 אלי 657 אתה: אל 430 תרחק 694 ממני 212
 13 כי 25 צרה 695 קרובה 696 כי 25 אין 697 עוזר: סבבוני 699
 פרים 59 רבים 321 אבירי 700 בשן 701 כתרוני: 702
 14 פצו 703 עלי 691 פיהם 691 אריה 458 טרף 704 ושאג: 705
 15 כמים 18 נשפכתי 706 והתפרדו 707 כל 97 עצמותי 708
 היה 20 לבי 635 כדונג 709 נמס 710 בתוך 36 מעי: 711
 16 יבש 712 כהרש 713 כחי 714 ולשוני 715 מדבק 716 מלקוחי 717
 17 ולעפר 168 מות 214 תשפתני: 718 כי 25 סבבוני 699

694. תרחק *be not far*. It is the 2d pers. masc. sing. fut. Kal of רחק *to be at a distance*. Vide num. 659.

695. צרה *distress*. From צר *distress*, masc. As a verb, *to oppress*, or *distress*. Also an *oppressor*.

696. קרובה *is approaching*. Part. Paoul fem. Kal of קרב *to approach*.

697. אין *not*. Also *nothing, nobody, without*, from אן *to labour*.

698. עוזר *helper*. From עזר *to assist*. In such participial nouns, ו after the first radical denotes an agent, coming from Ben. Kal, ו before the last radical implies an effect, or something passive, because it comes from the participle Paoul. Vide rules 158, 159.

699. סבבוני *have surrounded me*. ני *me*. Rule 34. סבבו 3d pers. plur. pret. Kal of סבב *to encompass*.

700. אבירי *strong bulls of*. Sing. אביר *strong*, אבירים in the plural. אכרים is rendered sometimes *horses*, and sometimes *bulls*, from their strength.

701. בשן *Bashan*. A fertile region, Ez. xxxix. 18. producing large cattle, to which the enemies of Christ are compared.

702. כתרוני *have beset me around*. ני *me*. כתר is the 3d pers. m. plur. pret. Kal of כהר *to enclose*.

703. פצו *they open their mouths*. 3d pers. plur. pret. Kal of פצה *to let loose, or open*. ה being dropped, vide rule 102.

704. טרף *ravens*. Part. Ben. Kal. ו omitted. Rule 78. As a substantive, *firey*. As a verb, *to tear to pieces*.

705. ושאג *and roaring*. In the same manner as num. 704. From ו and, and שאג *to roar*. Vide num. 661.

- 11 Be not far from me, for trouble *is* near; for *there is* none to help.
 12 Many bulls have compassed me, strong *bulls* of Bashan have beset me round.
 13 They gaped upon me *with* their mouths *as* a ravening and a roaring lion.
 14 I am poured out like water, and all my bones are out of joint, my heart is like wax, it is melted in the midst of my bowels.
 15 My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death.

706. נשפכתי *I have been poured out.* First pers. sing. pret. Niphal of שפך *to pour out.*

707. והתפררו *and all my bones have separated themselves.* ו *and.* It is the 3d pers. plur. pret. Hithp. of פרר *to divide.*

708. עצמותי *my bones.* י *my.* עצמים or עצמות plur. of עצם *a bone.* As a verb, *to be strong.*

709. כדונג *as wax.* כ *as, or like.* דונג *wax.* Ps. lxxviii. 3. xcvi. 5.

710. נמס *it has been melted.* It is the 3d pers. sing. preter Niph. of מסה *to melt.* ה is dropped by rule 102.

711. מעי *my bowels.* י *my.* ם is dropped in regim. and י coalesces with the suffix. Not used in the singular.

712. יבש *has been dried up.* The 3d pers. m. sing. pret. Kal. To dry, or *to be dry.*

713. כחרש *like an earthen vessel.* כ *as.* חרש *earthen.* Lev. xi. 33. xiv. 5. 50. Jer. xix. 1, &c. *A potsherd,* Job ii. 8. Prov. xxvi. 23, &c.

714. כחי *my strength.* י *my.* כח *strength.*

715. ולשוני *and my tongue.* ו *and.* י *my.* לשון *a tongue.* לשן *is to speak against.* לש *is to knead, as dough.*

716. מרבק *is caused to cleave.* Part. masc. Ben. Huphal of רבק *to adhere, to be dry.* John xix. 23.

717. מלקוחי *to my jaws.* י *my.* ם is dropped in regim. י coalesces. מלקוחים *the upper and lower parts of the mouth.* לקח *to receive.*

718. תשפתיני *thou wilt bring me.* נני *me.* תשפת 2d pers. masc. sing. fut. Kal of שפת *to dispose of.*

כלבים 719 עדת 720 מרעים 721 הקיפוני 722 כארי 723
 18 ידי 724 ורגלי: 725 אספר 391 כל 97 עצמותי 241 המה 726
 19 ביטו 727 יראו 24 בי: 63 יחלקו 728 בגדי 729 להם 127

719. כלבים *dogs*. Sing. is כלב *a dog*, either from the Arabic *to hold fast*; or perhaps from כלב *as the heart*, i. e. faithful. Mat. vii. 6.

720. עדת *the assembly of*. In construct. for עדה *an assembly*, from יעד *to appoint, or convene*.

721. מרעים *of the evil*. A noun in the plur. formed of the part. Ben. masc. Huphal of רע *to break, to produce disorder, to do evil*.

722. הקיפוני *have surrounded me*. ני *me*. הקיפו is the 3d pers. m. plur. pret. Hiphil of נקף *to surround*. Rule 94.

723. כארי *piercing, or the piercers of*. A noun, or a Ben. part. plural in regim. agreeing with the noun of multitude עדת, from כאר *to pierce*. But the Complutensian, and three manuscripts and two printed editions of Dr. Kennicott read it כארו, the 3d pers. plur. pret. Kal, and so both the Septuagint and Vulgate read it, and so is the Syriac version.*

* Solomon Bennett, in his reply (1809) to Lord Crawford's letter to the Hebrew nation, renders this versethus; "For dogs have compassed me, a multitude of wicked have surrounded me כארי *like a lion*, my hands and feet." And says, "The radical then is ארי *a lion*, the כ then is merely a servile, expressing the comparative *like*, but our translators and Mr. Parkhurst composed a new radical, i. e. כאר *to pierce*, to which we find no similar term in all the Bible, and Hebrew language, the proper radical for it is כרה *to pierce, or dig*, but not כאר. This new fabrication of a term was the cause of altering the syntax also; they put the comma after *enclosed me, they pierce, &c.* though according to the proper Hebrew, the stop ought to be after the term כארי, but never before it. Secondly, according to the new invention the letter י in כאר does not belong either to a radical or to a servile, and entirely superfluous."

If כרה be the Hebrew word for *to pierce*, which does not appear from any of the numerous places in which it occurs in the bible, except pierce be taken in the sense of *to dig* for the purpose of making

16 For dogs have compassed me; the assembly of the wicked have enclosed me; they pierced my hands and my feet.

17 I may tell all my bones, they look *and* stare upon me.

18 They part my garments among them; and cast lots upon my vesture.

724. יָדִי *my hands*. י *my*, suffix. יָד *a hand*, plur. יָדִים. ם is dropped in reg. and י coalesces. From יָדָה *to extend*.

725. וְרַגְלִי *and my feet*. י *my*, ו *and*. ם is dropped in construct. and י coalesces. רַגְלִים plur. of רֶגֶל *a foot*. As a verb, *to strike*.

726. הֵמָּה *they*. Vide rule 40.

727. יִבִּיטוּ *they will look*. Third pers. m. plur. fut. Hiphil of נָכַח *to behold*. Vide rule 94.*

728. יַחְלִקוּ *they will divide*. Third pers. m. plur. fut. Kal of חָלַק *to divide*. John xix. 23, 24.

729. בְּגָדֵי *my garments*. י *my*. ם dropped in reg. י coalesces. בְּגָדִים *garments*, בְּגָדוֹת *hypocrisies*, each the plural of בָּגַד *a covering*.

a well, our translators still would be tolerably supported, for כָּרוּ, which is the regular 3d pers. m. plur. perf. Kal of that verb, הָ final being dropped as usual before the servile, is a reading in two of the codices of Kennicott, and in no less than ten of the codices of De Rossi.

It is indubitable that כָּאֲרִי may be rendered *as a lion*, as it is often in the Old Testament; but the sense would be incomplete and unintelligible. It was no doubt this that led the Syriac translators to render it by כֹּוֹעֵי, the 70 by σαρξεν, and the Vulgate by *foderunt*; and it is extremely incorrect in Mr. Bennett, against the voices of three such ancient versions into different languages, and also against the Arabic and Ethiopic versions, to pronounce the English rendering, *they pierced*, “a new fabrication.” What he observes of the new invention with respect to י is puerile; he should have explained away, if it was in his power, the instances of the same thing given by Parkhurst, which are only a few of many which occur.

* Here is a substituted word in the margin, marked with a ק which is for קָרָי (i. e. *read*) and the place of insertion is as usual distinguished by o placed above the line. The marginal word to be read is כָּרוּ *they stood around*. The

ועל 13 לבושי 730 יפילו 731 גורל: 732 ואתה 430 יהוה 154
 אל 543 תרחק 659 אילותי 733 לעזרתי 734 חושה: 735
 הצילה 736 מחרב 361 נפשי 91 מיד 724 כלב 719 יחידתי: 737
 הושיעני 738 מפי 691 אריה 458 ומקרני 739 רמים 740

730. לבוש *my coat*. י *my*. לבוש *a coat*, from לבש *to clothe*. Rule 159.

731. יפילו *they cast*. It is the 3d pers. plur. m. fut. Hiphil of נפל *to cast down*. Vide rule 94.

732. גורל *a lot*. From גרל *a stone*. Such were used anciently for lots.

733. אילותי *my strength*. י *my*. אילות fem. איל masc. *strength*.

734. לעזרתי *for my help*. ל *to*. י *my*. עזרת in construct. for עזרה *assistance*. Vide num. 698.

The Keri or marginal word is generally the true one, which has been omitted, or changed into the Ketib כתיב (i. e. written) and has been afterwards supplied, or corrected in the margin through a commendable reverence for the text. It has been supposed that Ezra was the person who marked these variations, and put them in the margin to be *read* instead of the words which he found *written* in the text. But this is not probable, because such marginal readings are also found in the book of which he was the inspired penman.

It is remarkable that these various readings are of the consonants only, and not of the vowel points, which seems to show that they are of greater antiquity than the points. In Jer. li. 3. the word ירך occurs the second time unnecessarily, which is noticed by those who settled the Keri and Ketib, and by them marked not to be read. It has no vowel points, and may be presumed to have had none when such margin was made, otherwise they would have been preserved as well as the original letters. In Jer. xxxi. 38. the word באים *coming* is wanting in the text and supplied in the Keri, as usual without points, but in the text a blank space is left for the marginal word, and under the space are placed the vowel points. The fair conclusion seems to be, that the makers of the Keri performed their work before the points were added, and that those who added the points, ha-

19 Be not thou far from me, O Lord; O my strength, haste thee to help me.

20 Deliver my soul from the sword; my darling from the power of the dogs.

21 Save me from the lion's mouth; for thou hast heard me from the horns of the unicorn.

735. חושה *make haste*. Imper. 2d pers. sing. Kal of חש *to hasten*. Vide rule 98. ה paragogic.

736. הצילה *deliver*. ה paragogic. הציל 2d pers. sing. masc. imper. Hiphil of נצל. Vid. num. 685.

737. יחירתי *my united one*. י *my*. יחיר in reg. noun fem. from יחד *to unite*. Christ is prophetically represented here speaking of himself; this word may therefore refer to the union either of his body with his soul, or of his human with his divine nature, for the words which precede and follow forbid a reference to a third person.

738. הושיעני *save me*. ני *me*. Rule 34. הושיע is the 2d pers. m. sing. imperat. Hiphil of ישע *to save*. י into ו. Vide rule 89.

739. ומקרני *and from the horns of*. ו *and*. מ *from*. קרני in construct. for קרנים sing. קרן *a horn*. Hence *cornu*, and *horn*.

740. רמים *unicorns*. More than thirty of Dr. Kennicott's books read ראמים *horned animals*. Parkhurst supposes *bulls*. רים or ראם is the sing. from רם or ראם *to exalt*.

ving adopted the principle of not interfering with the Keri, placed their vowels where the marginal word should be introduced.

If the Keri and Ketib be older than the vowel points, and were not known to the Seventy, Josephus, Origen or Jerome, which seems evident enough, then the antiquity of the points must be later than all those writers.

It seems a probable conjecture that the Keri and Ketib were adjusted by the Masorites of Tiberias, who were certain Jewish grammarians who revised the Hebrew text, and to guard against corruptions in future, numbered the sections, words and letters in each book.

Vide Jennings' Jewish Antiquities.

- 23 עניתני: 741 אספרה 391 שמך 190 לאחי 453 בחוך 36
 24 קהל 742 אהללך: 743 יראי 744 יהוה 154 הללוהו 743 כל 97
 זרע 57 יעקב 745 כבדוהו 746 וגורו 747 ממנו 526 כל 97
 25 זרע 57 ישראל: 666 כי 25 לא 159 בזה 676 ולא 159 שקץ 748
 ענות 749 עני 749 ולא 159 הסתיר 750 פניו * 14 ממנו 526
 26 ובשועו 751 אליו 383 שמעו: 752 מאתך 753 תהלתי 754
 בקהל 742 רב 321 נדרי 755 אשלים 756 נגר 757 יראיו: 744
 27 יאכלו 259 ענוים 758 וישבעו 859 יהללו 743 יהוה 154

741. עניתני *thou hast heard me*. ני *me*. ענהה for ענית. Vide rule 102. It is the 2d pers. sing. pret. Kal of ענה *to hear or answer*.

742. קהל *congregation*. From קהל *to assemble*. Heb. ii. 12.

743. אהללך *I will praise thee*. ך *thee*. אהלל first pers. sing. fut. Kal of הלל *to praise*. Postea הללו 2d pers. plur. imper. Kal.

744. יראי *ye fearers of*. Part. Ben. Kal in construct. plur. for יראים from ירא *to fear*. ו dropped. Vide rule 77.

745. יעקב *Jacob*, from עקב *to lay hold on the heel*. Gen. xxv. 26. xxvii. 36. Hos. xii. 4.

746. כבדוהו *glorify him*. הו *him*. כבדו 2d pers. plur. imperat. Kal of כבד *to honour*.

747. וגורו *and be afraid*. ו *and*. גורו is the 2d pers. plur. imp. Kal of גור *to fear*.

748. שקץ *abhorred*. 3d pers. sing. m. pret. Kal, *to abominate, or detest*, as a serpent.

749. ענות *the affliction*. A noun fem. And the noun עני *afflicted*, from ענה *to afflict, affect*. This seems rather to be ענוה *humility* in regim. otherwise this is a solitary instance of ענות for *affliction*.

* The ו in פניו and כמנו relates to different antecedents. Mr. Blayney observes on Jer. ii. 3. that "ה is in use for the masculine affix as well as ו, and seems often to be purposely introduced for the sake of distinguishing between two masculine pronouns in the same period, which refer to different antecedents."

22 I will declare thy name unto my brethren; in the midst of the congregation will I praise thee.

23 Ye that fear the Lord praise him; all ye the seed of Jacob glorify him, and fear him all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him he heard.

25 My praise *shall be* of thee in the great congregation; I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied; they shall praise the Lord that seek him; your heart shall live for ever.

750. הסתיר *he hath not hidden*. It is the 3d pers. m. sing. pret. Hiphil of סתר *to hide*.

751. ובשועו *and in crying unto him*. ו *and*, pref. ו *him*, suff. ב *in*, pref. שוע infin. Kal, (or part. Num. 19) *to cry aloud*.

752. שמע *he heard*. It is the 3d pers. m. sing. pret. Kal.

753. מאתך *of thee*. ך *thee*. מאה *from with, from the*. Of כ pref. and אה *with, to, towards, or expletive*. Vide num. 4.

754. תהלתי *my praise*. י *my*. תהלה in regim. for תהלה *praise, from הלל to honour*.

755. נדרי *my vows*. י *my*. נדר a נסו, from נדר *to נסו*.

756. אשלם *I will perform*. It is the first pers. sing. fut. Kal of שלם *to perform, or complete*.

757. ננר *before*. A particle, *in the presence of*. As a verb in Hiphil *to make manifest*. Vide num. 297.

758. ענוים *the humble*. Plural of ענו *humble, from ענה to hear, or afflict*.

759. ישבעו *and shall be satisfied*. It is the 3d pers. m. plur. fut. Niphil of שבע *to satisfy*.

760. דרשו *the seekers of him*. ו *him*. דרש in regim. for דרשים part. Ben. Kal in the plur. דרש *to seek*.

- 28 דרשיו 760 יהי 761 לבבכם 635 לעד: 762 יזכרו 498
 וישבו 763 אל 383 יהוה 154 כל 97 אפסי 613 ארץ 7
 וישתחוו 764 לפניך 14 כל 97 משפחות 765 גוים: 582
 כי 25 ליהוה 154 המלוכה 766 ומושל 767 בגוים: 582
 30 אכלו 259 וישתחוו 764 כל 97 דשני 768 ארץ 7 לפניו 14
 יכרעו 769 כל 97 יורדי 770 עפר 168 ונפשו 173 לא 159 חיה: 761
 31 זרע 57 יעבדנו 162 יספר 391 לארני 373 לרור: 771 יבאו 772
 ויגידו 773 צדקתו 774 לעם 677 נולד 775 כי 25 עשה: 38

761. יהי *shall live*. Third pers. sing. fut. Kal of חיה *to live*. Vide rule 102.

762. לעד *forever*. ל prefix. ער *futurity, or forever*.

763. וישבו *and shall be converted*. The 3d pers. m. plur. of Kal or Niphal of שב *to turn*. Vide rule 98. ישבו cannot be understood in this passage of a change of place; this change is to result from a remembrance not of any ancient empire, revolution, or other historical event, but of Jehovah: this is therefore a plain prophecy of a return of the Gentiles to the worship of the true God, whom they had long forsaken.

764. וישתחוו *and shall bow themselves*. ו pref. and. ישתחוו for יתשחוו. R. 82. 3d pers. m. plur. fut. Hithpael of שחח *to bow*. This verb is irregular, according to the old grammars, because it always takes ו in Hithpael after the second radical. But it is not alone, see גלל in rule 111. See this word ante in num. 457.

765. משפחות *families*, plur. of משפחה *a household*. From שפח *to be subject*.

766. המלוכה *the kingdom*. ה emphat. מלוכה *a kingdom*, from מלך *to reign*. The derivatives in most use are מלך *a king*, מלכה *a queen*, מלכות *a kingdom*, plur. מלכיות *kingdoms*, but מלוכה, ממלכה, and ממלכות also respectively signify *a kingdom*. Vide num. 586.

27 All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee.

28 For the kingdom *is* the Lord's, and he *is* the governor among the nations.

29 All *they that be* fat upon the earth shall eat and worship: all they that go down to the dust shall bow before him; and none can keep alive his own soul.

30 A seed shall serve him, it shall be accounted to the Lord for a generation.

31 They shall come, and declare his righteousness unto a people that shall be born, that he hath done *this*.

767. מושל *and the ruler*. ו *and*. מושל a noun, or the part. Ben. Kal of משל *to govern*.

768. רשני *the fat of*. Plur. in regim. of רשן *to fatten*. Jarchi inverts the words, *they shall eat*, i. e. the meek shall eat, *all the fat of the earth, and worship*; the meek shall enjoy the blessings of providence, and also of grace.

769. כרעו *shall bend themselves*. 3d pers. plur. fut. Kal of כרע *to incline, or bend one's self*.

770. יורר *they who go down into*. Part. Ben. Kal, plur. in regim. of ירר *to descend*.

771. לדור *for a generation*. ל *for*. דור and דר, plur. דורים masc. דורות fem. from דר *to go round*.

772. יבא *they shall go*. It is the 3d pers. m. sing. fut. Kal of בא *to go, or to come*.

773. ויגידו *and they shall declare*. ו *and*. יגידו is the 3d pers. plur. m. fut. Hiph. of נגד not used in Kal. Num. 297.

774. צדקתו *his righteousness*. ו *his*. צדקת in regim. for צדקה *righteousness*. Vide num. 396.

775. נולד *to be born*. Part. Ben. Niphal of ילד *to beget*. י is changed into ו. Vide rule 89.

ISAIAH XI.

1 ויצא 776 חטר 777 מגזע 778 ישי 779 ונצר 780 משרשיו 781
 2 יפרה: 782 ונחה 783 עליו 13 רוח 16 יהוה 154 רוח 16
 חכמה 784 ובינה 785 רוח 16 עצה 786 ונבורה 787 רוח 16
 3 רעת 182 ויראת 788 יהוה: 154 והריחו 789 ביראת 788

776. ויצא *and shall spring forth.* ו *and*, conversive. יצא *to come or go forth*, is the third pers. m. sing. pret. Kal.

777. חטר *a rod, or twig.* This is a noun masc. used only in one other place, viz. Prov. xiv. 3. Sept. Ραβδος. Vulg. *Virga.*

778. מגזע *from the stock.* מ *from.* Vide rule 176. גזע *a stock or stem.* Job xiv. 8. Isa. xl. 24. Sept. Ριζη. Vulg. *De radice.*

779. ישי *Jesse, the father of David,* 1 Sam. xvii. 12. Perhaps it is from יש *substance, riches* (of ישה *to exist*) and י *my*, the suffix.

780. ונצר *and a branch.* ו *and.* נצר a noun, from נצר *to guard, or to preserve.* A scion is so denominated, because it grows near, and guards the tree, or because it is preserved when the tree is taken away. This is also the name for Nazareth, and he was called a Nazarene. Isa. iv. 2. Jer. xxiii. 5. Zech. iii. 8. vi. 12.

781. משרשיו *from his roots.* מ *from.* Rule 176. ו *his.* Rule 39. שרש in construction before ו. Rule 24. For שרשים plural of שרש *a root*, which as a verb signifies either *to take root*, or *to root up*. Also the sole of the foot, or bottom of the sea.

782. יפרה *shall grow.* It is the 3d pers. masc. sing. fut. Kal of פרה *produce.* Vide num. 59.

783. ונחה *and shall rest.* ו convers. Num. 19. n. It is the third pers. fem. sing. pret. Kal of נח *to rest, or settle.*

784. חכמה *wisdom.* A noun fem. from חכם *to be wise, to instruct, to be prudent.*

ISAIAH XI.

1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.

2 And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3 And shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

785. בִּינָה *discernment, or understanding*. A noun fem. from בָּן *to separate, to distinguish*. In Hiphil, *to teach*.

786. עֵצָה *counsel*. A noun fem. from יָעַץ *to advise*. In Niph. *to consult*. In Hiph. *to take counsel together*.*

787. גְּבוּרָה *and strength*. וְ and. גְּבוּרָה *might, victory*. A noun fem. from גָּבַר *to be strong*. Rules 153, 159.

788. וִירָאָה *and the fear of*. וְ and. יִרְאָה *reverence, piety*, in construct. יִרְאָה. Rule 26. From יָרָא *to fear, to reverence*. בִּירָאָה is the same, with the particle ב. Rule 148.

* The word חֲכָמָה expresses such an application of knowledge as excludes rashness and impropriety of conduct, a trait of character perfect only in Jesus Christ. בִּינָה signifies that accuracy of discernment by which the Saviour penetrated into the motives of men's actions; thus he knew Peter, Judas, and Thomas better than they did themselves. עֵצָה expresses his capacity for instructing men in the will of God, and the way of happiness. גְּבוּרָה denotes that divine power and authority which accompanied him, and which he exercised as often as he chose. דַּעַת must be taken, because in regimine, with יְהוָה, and therefore signifies his knowledge of God; this he claimed exclusively, because he had come from the Father. יִרְאָה is to be also connected with יְהוָה for the same reason, and denotes that reverence which he always observed as subjected to the law, and bound to perform all righteousness, and that piety which was observable in his conversation and devotions.

- יהוה 154 ולא 159 למראה 790 עיניו 791 ישפוט 792 ולא 159
 למשמע 793 אזניו 794 יוכיח: 795 ושפט 792 בצדק 396
 דלים 796 והוכיח 797 במישור 798 לענוי 799 ארץ 7 והכה 800
 ארץ 7 בשבט 801 פיו 802 וברוח 803 שפתיו 804 ימית 805
 רשע: 806 והיה 20 צדק 396 אזור 807 מתניו 808 והאמונה 809

789. והריחו *and his smelling, or his quick discernment shall be.* ו *and.* suff. Rule 39. הריח may be a noun formed of the third pers. m. sing. Hiphil of רח *to smell*, but it is more probably the infin. of Hiph. used with the suffix. Vide rules 140, 141.

790. למראה *after the sight of.* ל prefixed. Rule 175. The regimen here is discernible only by the juxta-position of the two nouns, which is an exception to rule 26. in some instances. מראה *aspect, sight*, a noun from ראה *to see*, with מ formative. Rule 178.

791. עיניו *his eyes.* ו *his.* Rule 39. עני in construct. rule 24. for עינים the plur. of עין *an eye*. The root is ענה *to reflect*.

792. ישפוט *shall judge.* ו is inserted by rule 77. It is the third pers. m. sing. fut. Kal of שפט *to judge, order, regulate*.

793. למשמע *after the hearing of.* ל vide rule 175. prefix. מ formative. Rule 178. משמע *hearing*, from שמע *to hear*.

794. אזניו *his ears.* ו *his.* Rule 39. אזני in regim. Rule 25. אזנים plur. of און *an ear*. As a verb, *to weigh, to consider*.

795. יוכיח *shall reprove.* The radical י is changed into ו by rule 89. It is the 3d pers. m. sing. fut. Hiph. of יכח *to show, to rebuke, &c.*

796. דלים *the poor.* It is the plur. of דל *poor*, from דלה *to exhaust*.

797. והוכיח *and shall reprove.* ו convers. Num. 19. הוכיח is the 3d pers. m. sing. pret. Hiphil of יכח *to rebuke*. Rule 89, for י into ו.

798. במישור *in equity.* ב *in.* מישור *rectitude*, from ישר *to make even*. Hence the word *Jasher*, Joshua x. 13. כפר הישר *the correct, or authentic book.* Parkh.

799. לענוי *for the humble.* ל *for.* ענוי in construct. for ענוים plur. of עני *lowly*, from ענה *to act upon, depress*.

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

800. והכה *and he shall strike*. ו conver. הכה is the Hiph. 3d pers. m. sing. pret. of נכה *to smite*. ' dropped. Rule 81. נ also. Rule 94.

801. בשבט *with the rod, or sceptre of*. Perhaps ש is used for צ, because צנט *is to stretch forth*. Lowth after Houbigant reads it בשבת by the blast of his mouth, from נשב *to blow*. It is not a sufficient reason for the change of ט into ח that the Septuagint use λογος here, for they aimed at the sense, and were probably guided by the ברוח in the next member. The word of God is the weapon of the Spirit.

802. פיו *his mouth*. ו *his*. Rule 39. פי in regim. of פה *a mouth*.

803. וברוח *and with the breath*. ו *and*. ב *with*. רוח *breath, spirit*. Vide num. 16. He was not to be a temporal prince.

804. שפתיו *his lips*. ו *his*. שפה *to crush*, hence as a noun, *the lip*, in regim. שפת plural שפתים, of which ס is in this case dropped in construction: or to the fem. plural שפות there is postfixed ' in regim. like תורה *his laws*. Vide rule 27.

805. ימיה *he shall slay*. It is the 3d pers. m. sing. fut. Hiph. of the verb מת *to die*, in Hiphil *to kill*.

806. רשע *the wicked*. It signifies *unjust, injustice, to be unjust, and to overcome*.

807. אזור *a girdle*. From אור *to surround*. Vide rule 159 for the formative ו after the second radical.

808. מתניו *his loins*. ו *his*. מתני in regim. for מתנים *the loins*, a plural noun from מתן in Arab. *to be firm*.

809. ואמונה *and faithfulness*. ו *and*. ה *emphat*. Rule 150. אמונה *faithfulness*, from אמן *faithful*. אמן *to make steady*.

- 6 אזור 807 חלציו: 810 ונר 811 זאב 812 עם 813 כבש 814 ונמר 815
 עם 813 גדי 816 ירבץ 817 ועגל 403 וכפיר 818 ומריא 819
 7 יחדו 820 ונער 821 קטן 82 נהג 822 בם: 823 ופרה 59 ורב 824
 תרעינה 825 יחדו 820 ירבצו 817 ילדיהן 826 ואריה 458
 8 כבקר 827 יאכל 259 תבון: 828 ושעשע 829 יונק 830 על 13

810. חלציו *his loins*. ו *his*. חלצים for חלצי which denotes the same part before called מחנים, but for a different reason, the root חלץ being *to loosen*. The loins were thus denominated variously, because *strong* and *flexible*.

811. ונר *and shall dwell*. ו convers. Num. 19. נר is the 3d pers. m. sing. pret. Kal, and signifies *to sojourn*.

812. זאב *a wolf*. This word is supposed to signify impetuosity. It occurs seven times in the scriptures, but always in the same sense as in this place.

813. עם *with*. A particle signifying also *in, against, as, near, as long as, and when*. As a noun, *people, society*.

814. כבש *the lamb*. From כבש *to subdue or humble*.

815. ונמר *and the leopard*. ו *and*. נמר *a leopard or panther*. In Chaldee and Arabic נמר signifies *to variegate*.

816. גדי *a kid*. From גר *to assault, or rush upon*. The plur. 1 Sam. x. 3. is גדיים fem. in regim. Cant. i. 8. גדיתי.

817. ירבץ *shall lie down*. It is the 3d pers. m. sing. fut. Kal of רבץ *to couch*, and agrees with נמר. Rule 127. Postea ירבצו is the 3d pers. m. plur. fut. Kal.

818. כפיר *a young lion, a covert lion*. A noun from כפר *to cover*, and in a secondary sense *to atone, or expiate*.

819. ומריא *and the fatling*. From מרא *to raise, or swell*. י formative after the second radical. Vide rule 165.

820. יחדו *together*. A particle from יחד *to unite*, and ו collective. Rule 162. Vide num. 737.

821. ונער *and a child*. ו *and*. נער as a noun, *a child, a simple one*. Also *perturbation*. As a verb, *to agitate*.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed, their young ones shall lie down together: and the lion shall eat straw like an ox.

822. נהג *shall lead*. It is the 3d pers. m. sing. pret. Kal, and is converted to a future by the foregoing ו. Vide num. 19, n.

823. בם *together with them*. ב prefix, *in, with, to, &c.* ם a pronominal suffix, plur. 3d pers. masc. Rule 40.

824. ורב *and the bear*. ו *and*. רב or רוב *a bear*, from רב *to grumble*, because it growls.

825. תרענה *shall feed*. It is the third pers. fem. plur. fut. Kal of רעה *to feed*, the ה final being changed into י as is usual before a servile in verbs Lamed He; vide rule 102. See also rule 130, for its being in the plural, preceded by two nouns in the singular. If רב be masculine, as it is usually connected with a masculine adjective, then according to rule 129 this verb should have been masculine; but the language of the rule justly admits of exceptions; or as we have רבים in 2 Kings ii. 24, for *she-bears*, it may be feminine in this place. Vide p. 23 ante in note.

826. ילדיהן *their young ones*. הן is a pronominal fem. suff. of the 3d pers. in the plur. Rule 41. ילרי in regim. for ילרים plur. of ילר which as a noun is the *young of any creature*. As a verb, is *to procreate*.

827. כבקר *as an ox*. כ *as*. Rule 173. As a noun, *the morning, a beeve*. As a verb, *to survey*. Vide num. 33.

828. תבן *straw*. The root is uncertain. This noun often occurs, and is always rendered *straw, stubble, or chaff*.

829. ושעשע *and shall play*. ו convers. Num. 19. שעשע 3d pers. m. sing. pret. Kal, *to turn oneself, to sport*.

830. יונק *the sucking child*. A noun from the Part. Ben. Kal of נק *to suck*.

- 834 חר 831 פתן 832 ועל 13 מאורת 76 צפעוני 833 גמול 834
 9 ירו 352 הרה: 835 לא 159 ירעו 836 ולא 159 ישחיתו 837
 בכל 97 הרה 838 קדשי 607 כי 25 מלאה 107 הארץ דעה 182
 10 את 4 יהוה 154 כמים 18 לים 18 מכסים: 839 והיה 20
 ביום 30 ההוא 840 שרש 781 ישי 779 אשר 40 עמד 841
 לנס 842 עמים 677 אליו 383 גוים 843 ידרשו 844 והיתה 845
 מנחתו 846 כבוד: 847

831. חר *a hole*. From חר *to be white*, because it transmits the rays.

832. פתן *an asph*. It is four times rendered *asph*, twice *adder*, and eight times *threshold*. Its derivation is uncertain.

833. צפעוני *the cockatrice*. It is so rendered also in Isa. lix. 5. So צפענים Jer. viii. 17. and צפע Isa. xiv. 29. צפעני *an adder*, Prov. xxiii. 32. Dr. Lowth calls it in this place the *basilisk*, the Vulgate, and Montanus, *regulus*, Junius *viper*, the Septuag. *the young* αἰετός.

834. גמול *the weaned child*. Part. Paoul Kal, of גמל *to wean*, educate, return. Isa. xxviii. 9. Also a camel.

835. הרה *shall extend*. It is the 3d pers. m. sing. Kal, rendered future by the next preceding ו. The learner may notice to distinguish from this word הרה *to conceive*, חרה *to rejoice*, and חרה *to be inflamed*, to fret.

836. ירעו *shall not hurt*. It is the 3d pers. m. plur. fut. Kal of רע *to destroy or break*. Vide num. 183.

837. ישחיתו and *shall not cause destruction*. It is the 3d pers. masc. plur. fut. Hiph. of שחח *to mar, or destroy*.

838. הר *a mountain*. A noun from הרה *to swell*. הרר *a high mountain*. Vide num. 606.

839. מכסים *are covering*, that is, cover. Part. Ben. Hiph. in the plur. agreeing with מים, from כסה *to cover*. The ה final is dropped before a servile. Rule 102. And י before ה final is sometimes omitted in verbs Lamed He. Vide rule 103, and its note.

840. ההוא *that*. ה *emphat*. Rule 150, and הוא *he, she it*, a pron.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' (or adder's) den.
 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.

Rule 32. But here it is demonstrative, not primitive. Rule 29. From הוא *to be*.

841. עמד *standing*, that is, *shall be*. Part. Ben. Kal. ו omitted by rule 78. Some manuscripts have עומד. Of the verb עמד *to stand*.

842. לנס *for a standard*. ל *for*. נס *an ensign, a flight*, as a noun, but as a verb, *to glitter, to flee away*.

843. גוים *the nations*. Plur. of גו *a society, a body*, or of גוי. Vide num. 426.

844. ידרשו *shall seek*. It is the third pers. masc. plur. fut. Kal of דרש *to inquire of, or after*.

845. והיתה *and his rest shall be*. It is the 3d pers. fem. sing. pret. Kal of היה *to be*, ה final being changed into ת before ה servile. Vide rules 102, 103. The ו is conversive. Vide the note to num. 19.

846. מנחתו *his rest, or oblation*. ו *his*. Rule 39. מנחה in construction before ו. Rule 24. The noun is מנחה which is often rendered by *offering*, and *oblation*, but most frequently by *meat offering*, and sometimes by the word *sacrifice*. מנח is of the same signification and perhaps the root. I take the word מנחה, when it signifies *rest*, which is much less frequent, to be a participial noun from נח (or נוח, which is the same) and so to be radically distinct from the former.

But the Septuagint have rendered this word *συνταγμα*, and they have been generally followed; yet the Vulgate has it *sepulchrum*, and Gattaker says that several of the ancients agree with this. The reader must decide for himself, remembering that Rom xv. 12 is a New Testament authority for applying this prophecy to Christ.

847. כבוד *glory, or glorious*. From כבד *to honour*, also *glory*. The ו after the second radical is a participial formative, giving it something of the force of the past tense. Vide rule 159. Then it will be, "And his sacrifice shall be honoured, or held in estimation."

ISAIAH XXXV.

1 יששום 848 מדבר 849 וציה 850 ותגל 851 ערבה 852
 2 ותפריח 853 כחבצלת: 854 פרח 853 תפריח 853 ותגל 851
 אף 854 גילת 851 ורנן 856 כבוד 847 הלבנון 857 נתן 134
 לה * 127 הדר 858 הכרמל 859 והשרון 860 המה 861 יראו 862

848. יששום *shall be glad*. ישו is the 3d pers. m. plur. fut. Kal of שש *to rejoice*. Vide rule 98. for the omission of a middle ו, which some manuscripts have here. ם is the pronominal suffix, rule 40, *for them*, that is, for the judgments denounced in the former chapter. Some suppose the ם to be a mistake in transcribing; others, that it is merely paragogic, since no respect to it seems to have been paid by the Septuagint, Vulgate, &c. Montanus nevertheless has *gaudebunt in eis*; it was defective only in one of Kennicott's codices, viz. in No. 321.

849. מדבר *the wilderness*. A noun. מ formative, and דבר *to drive or lead*; a place to which cattle are led to feed.

850. ציה *a desert*. A noun, plur. ציות and ציים *dry places*. צי *a shift*, plur. צים. ציון *a dry place*, mount Zion.

851. ותגל *and shall rejoice*. ו conjunct. תגל is the 3d pers. fem. sing. fut. Kal of גל *to roll*, or *exult*. It agrees with ערבה. Hence גול, גיל, and fem. גילה and גילת *exultation*. Rule 193.

852. ערבה *a desert, or lonely place*. A noun fem. from ערב *the evening*, or *to mix*. Postea בערבה *in the desert*.

853. ותפריח *and shall flourish*. ו conjunctive. תפריח is the 3d pers. fem. sing. fut. Kal of פרח *to sprout*, or *blossom*. תפריח פרח *flourishing it shall flourish*. Part. Ben. Kal, and 3d pers. fem. sing. fut. Kal. Vide num. 211. 214, and rule 143. *Multiplying, I will multiply. Blessing,*

* Dr. Lowth observes, that nine manuscripts read לך *to thee*. It is true that nine of Kennicott's codices so read it, and there may be now added five others of De Rossi, but they are still a small minority, and also plainly contrary to the sense of the passage.

ISAIAH XXXV.

1 THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, *and* the excellency of our God.

I will bless. Eating, thou shalt eat. Dying, thou shalt die. This manner of expression denotes certainty or continuance.

854. כחצלה *as the rose*. כ *as*. Rule 173. חצלת occurs only in this place and in Cant. ii. 1. Perhaps from חבה *to hide*, and צל *shade*, or צלצל *a bell*. It has been taken for the *rose bud*, for the *lily*, and for the *narcissus*.

855. אף *even*. A particle denoting earnestness. As a noun, *anger, heat, the nose*. From אפה *to heat*. Vide num. 258.

856. ורנן *and rejoicing*. ו *and*. רנן is the infinit. of Kal, by rule 140, used as a noun. Or it is the part. Ben. Kal. Vide num. 19.

857. הלבנון *Lebanon*. ה emphatic. לבנון, a mountain in Syria, so called from its snow. The root is לבן *to be white*.

858. הרר *the ornament, beauty, or excellency*. A noun from the root הרר *to decorate*.

859. הכרמל *Carmel*. ה emphatic. כרמל the name of a city and mountain; also *a fruitful field*. Perhaps from כרה *to cut*, and מלא *to fill*. There were two hills particularly of this name, but any fruitful hill was a Carmel.

860. והשרון *and Sharon*. ו *and*. ה emphatic. שרון *a fruitful plain*, from שרה *to discharge*, or שור *to behold*. Several places in Canaan were called by the name Sharon.

861. הםה *they*. This is a primitive pronoun masculine of the third person, and plural. Vide rule 32. ערבה *the desert* seems to be the antecedent, and figuratively used for men; wherefore the pronoun is here put in the masculine and plural.

862. יראו *shall see*. For יראהו, ה being dropped before a servile. R. 102. It is the 3d pers. masc. plur. fut. Kal of יראה.

- 3 כבוד 847 יהוה 154 הדר 858 אלהינו: 863 חזקו 864 ידים 352
 4 רפות 865 וברכים 866 כשלות 867 אמצו: 868 אמרו 269
 לנמהרי 370 לב 871 חזקו 872 אל 47 תיראו 873 הנה 133
 אלהיכם 863 נקם 874 יבוא 875 גמול 876 אלהים 3 הוא 192
 5 יבוא 875 וישעכם: 877 אז 878 תפקחנה 879 עיני 267
 עזרים 880 ואזני 881 חרשים 882 תפתחנה: 883 אז 878

863. אלהינו *our God*. אלהי in construction for אלהים. Rule 24, 25. נו a pronominal suffix, plur. 1st pers. Rule 35. So it is used with כם *your*. Vide rule 37.

864. חזקו *strengthen ye*. It is the 2d pers. masc. plur. imperat. Kal of חזק *to make strong*.

865. רפות *weak*. It is the plur. of רפה *feeble*, an adjective from רפה *to relax*. How put with ידים vide rule 114. It is probable that the fem. is here twice joined with masculines to express more effectively the diminution of strength, as a masculine adjective is used with a fem. noun to augment the force of the former. Vide p. 23, 24, n.

866. וברכים *and the knees*. ו *and*. כרך *to kneel*. Hence as a noun, *the knee*, plur. ברכים *the knees*.

867. כשלות *tottering*. כשל *to totter*. Hence the adjective, or rather part. Ben. Kal, כושלה, and rejecting ו by rule 78, כשלה plur. כשלות. For the use of the fem. here, see num. 865.

868. אמצו *make strong*. It is the second pers. plur. masc. imperat. Kal of אמצ *to invigorate*.

869. אמרו *say ye*. It is the 2d pers. mase. plur. imperat. Kal of אמר. Vide num. 19.

870. לנמהרי *to the hastened of*. ל *to*. Rule 175. נמהרי is the particip. Ben. Niphal, plur. in regim. of מהר *to hasten*.

871. לב *heart*. The same as ללב, which is from ללב *to move*, or *toss*. לב על לב *to speak comfortably*.

871. חזקו *be strong*. It is the 2d pers. masc. plur. imperat. Kal of חזק *to be strong*. It is used in the Niphal sense.

873. תיראו *fear*. It is the second pers. masc. plur. imper. Kal of ירא *to fear*. ת is prefixed to the imper. of verbs defective in Pe Yod. vide rule 89.

3 Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompense; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

874. נָקַם *taking vengeance*. It is the participle Ben. Kal of נָקַם *to avenge*. Vide rules 95 and 78. It is regularly Niphal, as the future in dus of the Latins, *to be avenged*.

875. יָבֹא or בָּא *shall come*. Rule 98. It is the 3d pers. masc. sing. fut. Kal of בָּא *to come, or go*.

876. נִמּוּל *recompensed*. It may be the particip. Paoul masc. sing. Kal of נָמַל. See note on rule 71.

877. וַיִּשְׁעֲכֶם *and save you*. וַ and, conjunct. כֶּם *you*. Rule 37. יִשַׁע *to save*. It is the 3d pers. masc. sing. fut. Kal. Rule 90.

878. אָז *then*. A particle. Also *now, immediately*. כֵּן אָז or כֵּאֵז *from that time*.

879. תִּפְקַחְנָה *shall be opened*. It is the third pers. fem. plur. fut. Niphal of פָּקַח *to open*. Vide num. 280.

880. עִינִים *blind*. A noun plur. of עֵינַי. When it agrees with עִינִים not in regim. the sense is different; thus עִינֵי עִוְרוֹת is *blind eyes*.

881. וְאָזְנִי *and the ears*. וַ and. אָזְנִי is in regim. plur. of אָזֶן *the ear*, which signifies as a verb, *to weigh*. The old grammars make a dual of feminines by adding יָם, and הָ where it is final is changed into תָ. Natural pairs, though they have the plural in יָם, are generally feminine. There are so many exceptions to the rules for genders drawn from the termination, that a modern grammar makes nouns in יָם plur. of the first, and in תָ of the second *declension*. Nouns which denote females, also names of places, cities, countries, &c. and of natural pairs, as eyes, ears, &c. together with those which end in הָ or תָ are for the most part feminine, all others are generally of the masculine gender; except אֲבוֹת *fathers*, נָשִׁים *women*, פְּלוֹגָשִׁים *concubines*, רְחֵלִים *ewes*, &c.

882. חֲרָשִׁים *the deaf*. Plur. of חָרַשׁ *deaf*, a noun. As a verb *to be deaf, or to devise secretly*.

883. תִּפְתַּחְנָה *shall be opened*. It is the 3d pers. fem. plur. fut. Niphal of פָּתַח *to open, or loose*.

- 715 ידלג 884 כאיל 406 פסח 885 ותרן 886 לשון 887 אלם 887 כי 25 נבקעו 888 במדבר 366 מים 18
 891 ונחלים 889 בערבה: 852 והיה 20 השרב 890 לאגם 892
 895 וצמאון 892 למבועי 893 מים 18 בנוה 894 תנים 896
 190 רבצה 896 חציר 897 לקנה 898 וגמאז 899 והיה 342 שם 900
 243 מסלול 900 ודרך 548 * ודרך 548 הקדש 499 יקרא 243

884. ידלג *shall leap*. It is the 3d pers. masc. sing. fut. Kal of דלג *to leap*, or *bound*.

885. פסח *the lame man*. Also *the passover*, *the paschal lamb*, *the paschal feast*. As a verb, *to pass* or *leap over*.

886. ותרן *and shall move freely*, says Parkhurst, following the Septuagint and Vulgate; thus the root is רתן, and it is the 3d pers. fem. sing. fut. Kal. But it will be, *shall sing*, if it be for חרנן from רנן *to sing*, or *rejoice*. Num. 856. Yet רנן, though it occurs more than fifty times, does not in any instance, except this be one, drop its final נ, unless a servile follow, and is therefore scarcely an exception from rule 105.

887. אלם *the dumb*. A noun from אלם *to compress*. Also *a sheaf*, *an arch*, *a band of men*.

888. נבקעו *have been broken forth*. It is the 3d pers. masc. plur. indic. Niphal of בקע *to burst*, or *divide*.

889. ונחלים *and streams*. ו *and*. Plur. of נחל *a torrent*, or *valley*, from נ formative. Rule 184, and חל *to pierce*. Or perhaps Taylor is right, who supposes it the same with נחל *to possess*, but in a different sense.

890. השרב *the parched ground*. ה *emphat.* שרב occurs but in Isa. xlix. 10, besides this place; it comes probably from שרף *to burn*, ב and ף being both labials, and letters of the same organ are sometimes thus substituted.

891. לאגם *for a pool*. ל *for*. אגם *a pond*. א formative, rule 147, and גם a particle signifying *abundance*, *moreover*, *also*, *even*, repeated, as *well as*.

* One ודרך only is found in the Syriac, in sixteen of Kennicott's, and two of De Rossi's codices.

6 Then shall the lame *man* leap as an hare, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes.

8 And an highway shall be there, and a way, and it shall be called

392. וצמאון *and thirsty ground*. ו *and*. צמאון is a noun from צמא *to thirst, thirsty, thirst*. Vide rule 186.

393. למבוע *for springs*. ל *for*. Rule 175. מבוע *a fountain*. Here it is plur. in regim. From נבע *to gush*. Rule 178, for מ formative.

394. בנזה *in the habitation of*. ב *in*. נזה masc. *a house, fold, stable, den*. As'a verb, *to reside*. Not changed in regimine. Rule 25.

395. הננים *dragons*. Plur. of תן *a serpent, a viper*, from תנה *to hiss*. תנים is also sing. from תן and ים *a sea-dragon*.

396. רבצה *the resting place of each*. ה is the pronominal suffix, and רבץ a noun, according to our translation. The Vulgate has, "In cubilibus, in quibus dracones habitabant, orietur viror calami et junci." The Septuagint, "Ἐκεῖ εὐφροσύνῃ οὐρεῶν, ἐπαυλεις καλαμῶν καὶ ἐλεῖ." "The reedy beds and the pools there will be the joy of birds." (Mr. Thompson.) Dr. Lowth has,

"And in the haunt of dragons shall spring forth,

"The grass, with the reed and the bulrush."

Dr. Kennicott's first codex had at first רבצם, but the authority for any change of the letters or words is too weak.

I would propose only to join the ה with the next word, and it will read thus, בנזה *in the habitation of* הננים *serpents* רבץ *hath lain* (that is *shall lie*) החצר *the grass* לקנה *instead of the cane* וגמא *and bulrush*. For this sense of רבץ see Gen. xlix. 25, and Isa. liv. 11.

397. חצר *grass*. As a verb, *to surround*; also *a court*, which was surrounded by the house, and covered with grass.

398. לקנה *for the cane*. ל *for*. Rule 175. קנה *reed, or cane*, from קנה *to measure*, the cane being used for this purpose.

399. וגמא *and bulrush*. ו *and*. גמא *the Egyptian reed*, Job viii. 11. It grew in mud and water. גמא *to absorb*.

900. כסלול *a highway*. A participial noun from סלל *to raise very high*. The root is סל *to raise up*. Rules 159. 178.

903 לה 127 לא 159 יעברנו 901 טמא 902 והוא 192 למו 903
 9 הלך 904 דרך 548 ואילים 905 לא 159 יתעו: 906 לא 159
 יהיה 342 שם 190 אריה 458 ופריץ 907 חיות 114 בל 908
 יעלנה 909 לא 159 תמצא 910 שם 190 והלכו 375
 גאילים: 911 ופדויי 912 יהוה 154 ישבון 913 ובאו 914
 ציון 605 ברנה 915 ושמחת 916 עולם 917 על 13 ראשם 1

901. יעברנו *shall not pass over it.* נו *it.* Vide rule 39. יעבר is the 3d pers. m. sing. fut. Kal of עבר *to pass over.*

902. טמא *the polluted.* A noun masc. signifying *an unclean or impure person.* From טמא *to pollute.*

903. למו *for those.* ל the same as אל *to, for, &c.* Rule 175. נו *them, those,* a pronominal suffix. Rule 40.

904. הלך *walking,* דרך *he that walketh the way.* It is the participle Ben. Kal. Vide rule 78. num. 375.

905. ואילים *though fools.* ו *though.* ו is conjunctive, *and, also, likewise, thus;* adversitive, *but, now, though;* causal, *wherefore, therefore, since;* disjunctive, *or, either;* negative, *neither, nor;* when it follows לא אין, &c. and, in some instances, of time, *now, then, when.* אילים is the plur. of איל *stupid, foolish,* from אול *grossness of body or mind.*

906. יתעו *shall not err.* It is the 3d pers. m. plur. fut. Kal of תעה *to err.* ה is dropped before the servile ו by rule 102.

907. ופריץ *and the ravenous of.* ו *and.* פריץ *a robber, an assailant,* from פרץ *to break through.* “The tyrant of beasts.” Lowth.

908. בל *not.* From בלה *to wear away.* So אין *not,* from אין *vanity;* and לא *not,* from לאה *to bring to nought.*

909. יעלנה *shall ascend upon it.* נה *it,* pron. suff. fem. Rule 39. יעל *for יעלה.* Rule 102. It is the 3d pers. m. sing. fut. Kal of עלה *to ascend.*

the way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk *there*.

10 And the ransomed of the Lord shall return and come to Zion

910. תמצא *shall be found*. It is the 3d pers. fem. sing. fut. Kal of מצא *to find*. Perhaps היה understood is the noun with which it agrees; yet the agreement in gender is not universal. Vide the note to num. 114. Mr. Caddick observes that "When two substantives are in regimen, the adjective belonging to the one sometimes agrees with the other." This seems here to take place with respect to the verb.

911. גאולים *the redeemed*. It is the participle Paoul masc. plur. of the verb גאל *to redeem*. It is used as a noun. Rule 71, n. and 159.

912. ופרוי *and the ransomed of*. ו *and*. פרוי is in regimine for פרוים which is the plural masc. part. Paoul of פרה *to rescue from evil*. The sing. is פרוי instead of פרוה. Vide rule 103.

913. ישבון *shall return*. ךן paragogic. ישבו is the 3d pers. masc. plur. fut. Kal of שב *to return*.

914. ובאו *and shall come*. ו convers. Num. 19. n. באו is the 3d pers. masc. plur. pret. Kal of בא *to come, or go*.

915. ברנה *with exultation*. ב *with*. רנה a noun fem. *a shouting, from רן to leap for joy*.

916. ושמחת *and with the joy of*. ו *and*. שמחת in regimine, from שמחה *joy*, a noun fem. from שמח *to rejoice*. *The joy of eternity is well rendered by Dr. Lowth, perpetual gladness.*

917. עולם *eternity*. A noun from עלם *to conceal*. Eternity whether past or future is hidden from man. Vide num. 354.

ששון 918 ושמחה 919 ישיגו 920 ונסו 921 יגון 922 ואנחה: 923

918. ששון *joy*. A noun from שש *to be cheerful*.

919. ושמחה *and gladness*. ו *and*. שמחה is a noun fem. from שמח *to rejoice*.

920. ישיגו *they shall obtain*. It is the 3d pers. plur. masc. fut. Hiph. of נשג *to attain to*. Being a verb in Pe Nun, it drops its first radical in the future. Vide rules 94, 95.

with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

921. ונסו *and shall flee away*. ו convers. נכו is the third pers. plur. masc. pret. of Kal of נס *to flee away*. Though a verb in Pe Nun, it is here regular. Vide rule 86.

922. גון *sorrow*. A noun from גה *to grieve*.

923. ואנחה *and sighing*. ו and. אנחה *sighing*, a noun fem. from אנה *to groan*.

A Table of similar Words, which the learner may enlarge at his pleasure.

אנה <i>he was willing.</i>	הן <i>behold.</i>
אנת <i>the point of a sword.</i>	חן <i>grace.</i>
ארה <i>to crop.</i>	הר <i>a mountain.</i>
ארח <i>a way.</i>	חר <i>a hole.</i>
ברח <i>he ate.</i>	כה <i>here.</i>
ברח <i>he fled.</i>	כח <i>power.</i>
רן <i>oppressed.</i>	כס <i>to number.</i>
רק <i>beaten small.</i>	קש <i>stubble.</i>
המה <i>these.</i>	כר <i>a lamb.</i>
חמה <i>the sun.</i>	קר <i>cold.</i>
הר <i>echo.</i>	כב <i>to surround.</i>
חר <i>one.</i>	שב <i>to return.</i>
הי <i>alas.</i>	סר <i>to depart.</i>
חי <i>he lived.</i>	שר <i>a prince.</i>
הך <i>strike thou.</i>	פה <i>the mouth.</i>
חק <i>a statute.</i>	פח <i>a snare.</i>
הם <i>them.</i>	רצה <i>to accept.</i>
חם <i>hot.</i>	רצח <i>to kill.</i>
המם <i>tribute. ה and סם.</i>	שך <i>a hedge.</i>
חמם <i>violence.</i>	שק <i>a sack.</i>

LEST the transition from the use of the preceding helps to the sole aid of the lexicon and grammar should be thought too sudden, I have determined to furnish the learner with the roots of the words of a few chapters; in passing through which he will have need only to recur to his grammar, for all the help which will be desirable.

The book of Job has been selected, because by far the hardest part of the Hebrew scriptures; consequently when the following nineteen chapters have been parsed, the learner will find little difficulty in reading, with the help of a translation, any of the other books; but he is advised chiefly to read for some time the historical parts, as they will be most easily understood.

JOB I.

1 איש היה בארץ עוץ איוב שמו והיה האיש ההוא תם
 2 וישר וירא אלהים וסר מרע: ויולדו לו שבעה בנים
 3 ושלוש בנות: והי מקנהו שבעת אלפי צאן ושלושת
 4 אלפי גמלים וחמש מאות צמר בקר וחמש מאות
 5 אתונות ועבדה רבה מאד והי האיש ההוא גדול מכל
 6 בני קדם: והלכו בניו ועשו משתה בית איש יומו
 7 ושלחו וקראו לשלושת אחיהם לאכל ולשתות

1. איש *man*, according to some, a root, with others from אש *fire*, but most probably from ש *reality, subsistence, to be*. היה *to exist*. ב *in*, from בה *hollow*. ארץ *earth*, from רץ *to run, to break*. עוץ *Uz*. Vide Gen. x. 23, perhaps from עצה *to make firm, to devise*. איוב *Job, the persecuted one*, from איב *to persecute, an enemy*. שם *to put, constitute, hence a name*. ו *his*, for הו or הוא *he*. תם *to finish, hence perfect*. Here perfect in parts, not in degree. Vide c. ix. 20. 30, 31.* ישר *to direct, hence upright*. ירא *to fear, to reverence*. אלהים *God*, perhaps from אלה *Arab. to reverence*. כר *to decline, to depart*. רע *to be evil, evil*.

2. ילד *to beget, to bear*. שבעה *seven*, from שבע *to satisfy, also seven*. בן *a son*, from בנה *to build, hence בת for בנת a daughter, plur. בנות*. שלוש *three*.

* For Job to have written this, would have been greater self-com-mendation, than that for which he was reproved; it is improbable that he was the author, and impossible that he should record his own death. The style is not that of the pentateuch; every argument, therefore, which proves Moses to have written those five books, will equally prove that he did not write this. Chap. xxxii. 15, 16. point us to Elihu as the writer, this is confirmed by his age, knowledge, presence as a spectator, and the coincidence of his sentiments with the divine decision.

JOB I.

1 THERE was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God, and es-
chewed evil.

2 And there were born unto him seven sons and three daughters.

3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses and a very great household; so that this man was the greatest of all the men of the east.

4 And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters, to eat and to drink with them.

3. מקנה *possession, acquisition, cattle*, from קנה *to possess*. אֵלֶּף plur. אֲלָפִים *a principal, a thousand*. צֶאֱן *small cattle, sheep*. * גַּמֵּל *a camel*; as a verb, *to return, or to requite*. חֲמִשׁ *to array, five*. מֵאָה plur. מֵאוֹת *an hundred*. צֶמֶד *to couple, a pair, or yoke*. בָּקָר *a beeve, collectively, a herd of bulls or cows*; as a verb, *to look*. אֲחִוָּן plur. אֲחִוֹת *a she-ass, from אָחַן strong*. עֲבָדָה *the servants of the household, a female servant, from עָבַד to serve, a servant*. רַב and fem. רַבָּה *many, from רָבַה to multiply*. מְאֹד *strength, very great, very*. גָּדַל *to increase, to become great*. כָּל *all, from כָּלָה to finish*. קִדְמָה *to be before, also antiquity, the east*.

4. הָלַךְ *to go*. עָשָׂה *to make*. מִשְׁתֶּה *a feast, from שָׁתָה to drink*. בֵּית *a house, perhaps from בָּה a hollow vessel, and both from בָּה hollow, or rather בָּב the same*. יוֹם *day, supposed to be from יָם or הָם, or from הִמָּה to agitate*. שָׁלַח *to send*. קָרָא *to call*. אָחָה and אחות *a sister, plur. אחיות sisters, from אָחָה to connect*. אָכַל *to eat*. שָׁתָה *to drink*. עִם *with, הם and הֵמָּה them, they, as a verb, to agitate*.

* In this account of Job's wealth we find no mention of money. In Abraham's day, metals, when given as a price, were taken by weight. Ch. xlii. 11, has therefore been alleged as an argument against the antiquity of this book; but קֶשֶׁט is rendered "a piece of money," without authority. That word occurs beside only in Gen. xxxiii. 19,

5 עמדם: ויהי כי הקיפו ימי המשתה וישלח איוב ויקדשם
 והשכים בבקר והעלה עלות מספר כלם כי אמר איוב
 אולי חטאו בני וברכו אלהים בלבבם ככה יעשה
 6 איוב כל הימים: ויהי היום ויבאו בני האלהים
 7 להתיצב על יהוה ויבא גם השטן בתוכם: ויאמר
 יהוה אל השטן מאין תבא ויען השטן את יהוה ויאמר
 8 משוט בארץ ומהתהלך בתו: ויאמר יהוה אל השטן
 השמת לבך על עבדי איוב כי אין כמוהו בארץ איש

קדש *to sanctify*. שכם *to be diligent, to rise early*. בקר *to search, the morning*. עלה *to ascend, a burnt-offering, plur.* עלות *a number, from ספר to enumerate*. כל *all, from כלה to finish*. כי *because, for, surely, from כהה to restrain*. אמר *to speak, to say*. 'אולי *perhaps, from אול ignorance, grossness*. חטא *to miss, to deviate, to sin*. בן see ver. 2. בך *to bless*. This word is used as a valediction, 2 Sam. xix. 39. So it may be here, "and have taken leave of God in their heart." This sense of a *renunciation*, rather than a *curse*, should perhaps be given in ver. 11, in ch. ii. 5. 9, and in 1 Kin. xxi. 10—13, which are the only places in

and Joshua xxiv. 32, in which places the Chaldee Targ. Septuag. and Vulgate render it *a young sheep, or lamb*.

That this book was written near the days of the patriarchs, we infer from the length of the life of Job; his being the priest of his family; from the style and manner of writing; the mention of the deluge, and the destruction of Sodom; and from its silence with respect to Israel, the destruction of the Egyptians, and the law given at Sinai; and that therefore it is a precious relic of the true religion as anciently possessed by the nations. If these ideas be correct, this is the oldest book in the world. Confucius was probably contemporary with Cyrus; Homer and Hesiod with Elijah; Sanchoniathon with Gideon; but this was before Moses, who must have delivered it to the Israelites; since the Jews have always acknowledged its authority, know no later reception of it, and would probably have received a Gentile book from no other hand.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

6 Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

7 And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth.

8 And the Lord said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

which it has been taken in an evil sense. אלהים ver. 1. לבב *to move up and down, the heart.* לב is the same. בכה *in this manner,* from ב *in,* and כה *thus,* from כהה *to restrain.* עשה *to do, to observe.* יום *day.*

6. בא *to come, or go.* יצב *to stand, or place.* יהוה *Jehovah.* Vide ante Gen. ii. 5. num. 154. גם *also.* שטן *to oppose, an adversary, Satan.* חוץ *the midst, from תוך to be within.*

7. מאין *from whence.* מ *from,* and אין the same as אן and אנה *whither,* from אנה *to occur.* בא vide ver. 6. ענה *to answer.* שטה or שט *to move to and fro.* ארץ ver. 1. הלך *to walk, to change place.**

8. שם *to put, or place.* לב ver. 5. עבד *to serve, a servant.* אין *not,* from און *vanity, labour.* כמרו and כמו *like him.* כ *as,* and מו *him,* perhaps from מה *who.* For the other words, see ver. 1.

* It can be no valid objection to this history of Job, that the important truth, that God by a wise providence governs the affairs of men and devils, suffering them all to act according to their natures, and yet producing good out of the whole, should be represented in the form of a parable. The facts, which are recorded in this book relative to Job, might according to the ideas of men be referred to such a conversation between the Lord and Satan, as their precursor, though it did not actually obtain. Vide 1 Kings xxii. 19.

9 תם וישר ירא אלהים וסר מרעו ויען השטן את יהוה
 10 ויאמר החנם ירא איוב אלהים: הלא את שכת בעדו
 ובעד ביתו ובעד כל אשר לו מסביב מעשה ידיו ברכת
 11 ומקנהו פרץ בארץ: ואולם שלח נא ירך ונע בכל אשר
 12 לו אם לא על פניך יברכך: ויאמר יהוה אל השטן הנה
 כל אשר לו בידך רק אליו אל תשלח ירך ויצא השטן
 13 מעם פני יהוה: ויהי היום ובניו ובנותיו אכלים
 14 ושתיים יין בבית אחיהם הבכור: ומלאך בא אל
 איוב ויאמר הבקר היו חרשות והאתנות רעות על
 15 ידיהם: ותפל שבא ותקחם ואת הנערים הכו לפי
 16 חרב ואמלטה רק אני לברי להגיד לך: עוד זה
 מדבר וזה בא ויאמר אש אלהים נפלה מן השמים

9. *to answer*. חנם *causelessly, out of kindness*, from חן *to have affection for*. ירא *to fear*.

10. *or* אתה *thou, to approach*. שך *to fence, or hedge*. בער *behind, without, for defence*. סביב *the environs, circumference, from סבב to form a circuit, סב to turn*. מעשה *a work, or deed, from עשה to do*. יד *the hand, plur. ידים from ירה to extend*. ברך *to bless*. מקנה *a possession from קנה to acquire*. פרץ *to burst forth, or increase*.

11. אולם *yet, notwithstanding, from אלם to compress*. שלח *to reach forth*. נא *now, to fail*. נגע *to touch*. אם *if, a mother, a city*. לא *no, not, from לאה to fail*. על *upon, from עלה to ascend*. פנים *plur. the face, from פנה to turn*. ברך *to bless, to renounce, see ver. 5*.

12. שטן *to oppose*. כל *all, from כלה to finish*. יד *the hand, from ירה to cast forth*. רק *only, yet, except, vain, and in Hiph. to empty*. אלי *and אל to, unto, from אל to interpose*. אל *is a particle of prohibition, or negation, not, no*. שלח *to cast forth*. יצא *to go forth*. מעם *from before, from with*. מ *from, and עם with, before*.

13. אכל *to eat*. שרה *to drink*. וין *wine, from ינה to press*. בית *a house, from בת a large measure called a bath, or from בנה to build, see in*

9 Then Satan answered the Lord, and said, Doth Job fear God for nought?

10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

12 And the Lord said unto Satan, Behold, all that he hath *is* in thy power, only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

13 And there was a day, when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword, and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said,

ver. 4. אח in reg. אח' a brother, from אחה to connect. בכור *first born*, from בכר to precede.

14. מלאך a messenger, from לאך Arab. to send. בא to come, or go. בקר a herd, to look. חרש to plough. אתון a she-ass, plur. אתנות and אתנות from אתן strong. רעה to feed. על ידיהם at their hands, that is, near them.

15. נפל to fall upon. שבא Sheba, perhaps the descendants of Seba the son of Cush. Vide Gen. x. 7. See also Gen. x. 28, and xxv. 3. Perhaps from שב old, to return. לקח to take. נער a youth, to move briskly. נכה to strike, or smite. פה in regim. פי a mouth. חרב a sword, to destroy. מלט to escape. רק only, vide ver. 12. אני I, from אנה to occur, to be present. לבדי only I. לבד apart, from בר alone. נגר in Hiph. to declare.

16. עוד yet, still, from עד yet, futurity, to testify. זה and זו and fem. זה this, this one. דבר to speak. אש fire. נפל to fall. מן and מני from,

ותבער בצאן ובנערים ותאכלם ואמלטה רק אני
 לבדי להגיד לך: עוד זה מדבר וזה בא ויאמר ¹⁷
 כשרים שמו שלשה ראשים ויפשטו על הגמלים
 ויקחוּם ואת הנערים הכו לפי חרב ואמלטה רק
 אני לבדי להגיד לך: עד זה מדבר וזה בא ¹⁸
 ויאמר בניך ובנותיך אכלים ושתיים יין בבית ¹⁹
 אחיהם הבכור: והנה רוח גדולה באה מעבר
 המדבר ויגע בארבע פנות הבית ויפל על
 הנערים וימותו ואמלטה רק אני לבדי להגיד
 לך: ויקם איוב ויקרע את מעלו ויגו את ראשו ²⁰
 ויפל ארצה וישתחו: ויאמר ערם יצתי מבטן אמי ²¹
 וערם אשוב שמה יהוה נתן ויהוה לקח יהי שם
 יהוה מברך: בכל זאת לא חטא איוב ולא נתן ²²
 תפלה לאלהים:

from מנה to distribute. שמים the heavens, from שם to place. בער to burn.
 צאן sheep, small cattle. נער a youth, to move quickly. אכל to consume.
 מלט to escape. Vide ver. 15.

17. See ver. 16. כשרים Chaldeans. Vide ante Gen. xv. 7. num.
 399, n. A people in Abraham's days. שם to place. שלש three. ראשים
 companies, troops, from ראש the head. פשט to invade. גמל vide v. 3.
 לקח to take. נער vide v. 16. נכה to smite. The other words see in
 ver. 15.

18. See all the words of this verse in ver. 17 and 13, ante.

19. הנה behold! as a verb in Hiph. to be present. רוח the wind, from
 רח to inhale. גדל, גדול masc. and גדולה great, from גדל to magnify, to
 be great. בא to come, or go. מעבר from beyond, מ from, and עבר beyond;
 as a verb, to pass. מדבר a wilderness, or place driven over, from דבר
 to drive, to speak. נגע to smite. ארבע four, from רבע four, to agitate.
 פנה a corner, to turn. בית a house, see ver. 13 and 4. נפל to fall. נער
 a youth, to be nimble. מח to die.

The fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them, and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword, and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

19 And behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead, and I only am escaped alone to tell thee.

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And he said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

22 In all this Job sinned not, nor charged God foolishly.

20. קם *to arise*. קרע *to rend*. כיל and כעיל *a covering*, from עלה *to ascend*. גו *to shave*, from גו *to mow*, or shear. נפל *to fall*. ארץ *the earth*, see ver. 1. שח *to bow*, hence שחח *to bend very much*. This verb uses ו sometimes instead of the last radical (vide rule 111) and especially in Hithp.

21. ערם *naked*. יצא *to come*. בטן *the belly*. אם *a mother*. שב *to return*. שם *thither*, *to place*. Job probably pointed to his mother earth when he used this word. נתן *to give*. לקח *to take*. היה *to be*. שם *a name*, *to place*. ברך *to bless*.*

22. כל *all*, from כלה *to finish*. זה masc. זאת fem. זו masc. or fem. *this*. חטא *to sin*. נתן *to give*. תפלה *folly*, from תפל *insipid*.

* We have here a beautiful example of piety and patient resignation. Why the righteous should suffer affliction, whilst the wicked prosper, was a question dark and difficult to the gentile world. To cut this knot was the design of these sufferings, the following conversation, and of its being perpetuated in this valuable relic of the ancient gentile religion.

JOB II.

1 ויהי היום ויבאו בני האלהים להתיצב על יהוה
 ויבא גם השטן בתכם להתיצב על יהוה:
 2 ויאמר יהוה אל השטן אי מזה תבא ויען השטן
 את יהוה ויאמר משט בארץ ומהתהלך בה:
 3 ויאמר יהוה אל השטן השמת לבך אל עבדי
 איוב כי אין כמהו בארץ איש תם וישר ירא
 אלהים וסר מרע ועדנו מחזיק בתמתו ותסיתני
 4 בו לבלעו חנם: ויען השטן את יהוה ויאמר עור
 5 בעד עור וכל אשר לאיש יתן בעד נפשו: אולם
 שלח נא ירך ונע אל עצמו ואל בשרו אם לא
 6 אל פניך יברכך: ויאמר יהוה אל השטן הנו
 7 בידך אך את נפשו שמר: ויצא השטן מאת פני
 יהוה ויך את איוב בשחין רע מכף רגלו ועד

1. יהי *to be*. יום *a day*. בא *to come*. בן *a son*, from בנה *to build*. יצב *to place*. גם *also*. שטן *to oppose*. תוך *the midst*, from תך *to be in the midst*.

2. מזה *from whence*, אי *where*, מ *from*, זה *this*. ענה *to answer*. שמה *or שט to move to and fro*. הלך *to walk*.

3. שם *to put*. לב *vide c. 1. v. 5*. עבר *a servant, to obey*. כי *that*, from כחה *to restrain*. אין *not*, from און *vanity*. כמו *like him*, *vide c. 1. v. 8*. איש *a man*, from יש *reality*, *c. i. v. 1*. Where see also the six words next following. יערו *and as yet he*; ו *and*, ער *still*, and נו *he*. *Vide rule 39*. חן *to retain*. תמה *in regim*. תמה *integrity*, from תם *to perfect*. סח *to incite*. בלע *to devour*. חנם *causelessly, gratis*, from חן *to possess affection for*.

JOB II.

1 AGAIN there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

2 And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the Lord said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him to destroy him without cause.

4 And Satan answered the Lord, and said, Skin for skin: yea, all that a man hath, will he give for his life:

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the Lord said unto Satan, Behold, he *is* in thine hand; but save his life.

7 So went Satan forth from the presence of the Lord, and smote

4. ענה *to answer*. שטן *to oppose*. עור *skin*, from ערה *to strip*. בער *after*, from ב and ער *futurity, time*. "Skin after skin;" suffering repeated excoriations rather than death. נתן *to give*. נפש *the life*, as a verb, *to breathe*.

5. אולם *yet*, from אלם *to compress, connect*. שלח *to send, to reach forth*. נא *now, to fail*. יד *the hand*, from ידה *to extend*. נגע *to touch*. עצם *a bone*, as a verb, *to be strong*. בשר *flesh*, also, *to spread*. אם *if, whether?* See the residue of the words in c. 1. v. 11.

6. הנו *behold him*. הן *lo!* from הנה *to be present*, and ו *him*. Rule 39. יד *the hand*, from ידה *to reach forth*. אך *yet indeed*, from נכה *to strike*. שמר *to preserve*.

7. יצא *to come* [or *go forth*]. פנים plur. *the face*, from פנה *to turn*. יך

8 קדקדו: ויקח לו חרש להתגרד בו והוא ישב
 9 בתוך האפר: ותאמר לו אשתו ערך מחזיק
 10 בתמתך ברך אלהים ומת: ויאמר אליה כדבר
 אחת הנבלות תדברי גם את הטוב נקבל מאת
 האלהים ואת הרע לא נקבל בכל זאת לא
 11 חטא איוב בשפתיו: וישמעו שלשת רעי איוב
 את כל הרעה הזאת הבאה עליו ויבאו איש
 ממקמו אליפו התימני ובלדר השוחי וצופר
 הנעמתי ויועדו יחדו לבוא לנוד לו ולנחמו:
 12 וישאו את עיניהם מרחוק ולא הכירוהו וישאו
 קולם ויבכו ויקרעו איש מעלו ויזקו עפר על
 13 ראשיהם חשמימה: וישבו אתו לארץ שבעת ימים

is the third person singular masculine future Kal of נכה *to smite*. It is doubly defective, vide rule 107. שחין *an inflammation, or boil*, from שחן Chald. *to be hot*. רע *evil, distressing, to be disordered*. כף *the hollow of the foot, or hand, from כפה to bend*. רגל *the foot, as a verb, to stamp*. ער *unto*. קרקר *the top or crown of the head, perhaps from קר to bow*.

8. לקח *to take*. חרש *potter's-ware, a potsherd, a mechanic, as a verb to plough, engrave, devise*. גרד *to scrape*. ישב *to sit down*. חוץ *the midst, from תן to be in the midst*. אפר *dust, or ashes, from פר to break or dissolve*.

9. אמר *to speak*. אשה *a woman*, and איש *a man, from יש is, reality*. חזק *to retain*. הטה *integrity, from תם to perfect*. ברך *to renounce, to take leave of, to bless*. מת *to die*. See ch. 1. ver. 5. It has been rendered, "Dost thou retain thine integrity, blessing God and dying?" "Dost thou still persist in maintaining thou art innocent? Bless (give glory to) God, by confessing those secret sins for which he afflicts thee, and so give yourself up to death."

10. אחת fem. אחר masc. *one, from יחד to unite*. נבל *to act foolishly*,

Job with sore boils, from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept: and they rent every one his mantle, and sprinkled dust upon their heads towards heaven.

13 So they sat down with him upon the ground, seven days, and

to cast off. דבר *speech, to speak.* תדברי is the second pers. fem. sing. fut. Kal. טוב *good, from טב to be good.* קבל *to receive.* רע *evil, from רע to afflict, to break.* כל *all, from כלה to complete.* חטא *to sin.* שפה *a lip, in regim. שפת plur. שפחים from שפה to crush.*

11. שמע *to hear.* שלש *three.* רע *a friend, from רעה to feed.* רעה *evil, from רע to break.* בא *to come.* עלי and על *upon, from עלה to ascend.* מקום *a place, from קם to stand.* אליפו *Eliphaz, perhaps from אל God, and פו to be strengthened.* תימני *the Temanite, or of Teman, from תימן Teman, the south, from ימן the south, or right hand.* בלדר *Bildad, from בלה to wear away, or grow old, and רור love.* שוחי *the Shuhite, or of Shuah, perhaps from שוחה a pit, from שח to incline.* צופר *Zophar, from צפר to move quickly.* נעמתי *the Naamathite, or of Naamath, perhaps from נעם to be pleasant.* יער *to appoint.* יהר *to unite.* נר *to condole.* נחם *to comfort.*

12. נשא *to lift up.* עין *the eye, plur. עינים, from ענה to act upon, to reflect.* רחוק *distant, a distance, from רחק to remove to a distance.* נכר

ושבעת לילות ואין דבר אליו דבר כי ראו כי
נרל הכאב מאד:

to know. קול *a voice*, from קלה *to be light*, or *swift*. בכה *to weep*. קרע *to rend*. מעל and מעיל *an outside garment*, from עלה *to come up*. זרק *to scatter*. עפר *dust*. ראש *the head*. שמים *heavens*, from שם *to put*.

13. ישב *to sit*. שבע, שבעה *seven*, in regim. שבעת *from שבע to have*

seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

enough. יום *day.* לילה and ליל *the night.* אין *not,* from אן *to labour.* דבר *to speak.** ראה *to see.* גדל *to be great.* כאב *grief, to grieve.* מאד *much, strength.*

* If דבר signify *to speak roughly or reprehend,* as אמר imports *to speak mildly,* perfect silence may not have been intended.

JOB III.

1 אחרי כן פתח איוב את פיהו ויקלל את יומו:
 2, 3 ויען איוב ויאמר: יאבר יום אולד בו והלילה
 4 אמר הרה גבר: היום ההוא יהי חשך אל
 ידרשהו אלוה ממעל ואל תופע עליו נהרה:
 5 וגאלהו חשך וצלמות תשכן עליו עננה יבעתהו
 6 כמרירי יום: הלילה ההוא יקחהו אפל אל
 7 יחד בימי שנה במספר ירחים אל יבא: הננה
 הלילה ההוא יהי גלמוד אל תבוא רננה בו:
 8, 9 יקבהו אררי יום העתידים ערר לוית ויחשכו
 כוכבי נשפו יקו לאור ואין ואל יראה בעפעפי
 10 שחר: כי לא סגר דלתי בטני ויסתר עמל מעיני:

1. אחר and אחרי after. כן *that time*, from כן *to make ready*. פתח *to open*. פה *the mouth*, in regim. פי. קלל *to vilify*.

2. ענה *to answer*. אמר *to speak, or say*.

3. אבר *to perish*. ילד *to beget, or bring forth*, and in Huph. *to be born*. לילה and ליל *the night*. הרה *to conceive*. גבר *a man, as a verb, to be strong*.

4. חשך *darkness, to be dark*. דרש *to seek, or regard*. ממעל and מעל *from above*. על *above, from עלה to ascend*. יפע *to enlighten*. נהרה *light, from נהר to flow, to shine*.*

* The sublimity of figures, and poetic fancy are probably all that designate this book to be poetry. This was the eastern manner and necessarily takes place, when language is not copious, and eloquence unimproved. Not only religion, but laws and history were in ancient times committed to poetry. Considering the age, country, occasion, characters, and other circumstances of this conversation, the language must have been highly figurative; which, though somewhat defective of perspicuity in modern times, is nevertheless vastly more impressive.

JOB III.

- 1 AFTER this opened Job his mouth, and cursed his day.
- 2 And Job spake, and said,
- 3 Let the day perish wherein I was born, and the night *in which* it was said, There is a man-child conceived.
- 4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.
- 5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.
- 6 *As for* that night, let darkness seize upon it: let it not be joined unto the days of the year; let it not come into the number of the months.
- 7 Lo, let that night be solitary; let no joyful voice come therein.
- 8 Let them curse it that curse the day, who are ready to raise up their mourning.
- 9 Let the stars of the twilight thereof be dark, let it look for light, but *have* none, neither let it see the dawning of the day:

5. גאל *to redeem, to pollute as with blood.* צלם from צל *a shadow*, and מות *death.* שכן *to dwell.* ענן *to cloud over.* בעה *to terrify.* כמרירי in regim. כמרר *thick darkness, from כמר to convolve.*

6. לקח *to take.* כפר *to number.* ירח *the moon.*

7. גלמוד *solitary, or a rock, from גלם to roll together, or from גל a round mass, and עמד to stand firm.* רנן *to sing.*

8. קבה *to curse.* ארר *to curse.* עתר *to prepare.* ערר or ערה *to empty out, or ערר to collect together.* לויתן from לווה *to join; or from לוי coupled, and תן a serpent.* Leviathan.

9. חשך *to darken.* ככב *to shine.* נשף *to blow.* קוה *to wait.* עפעפי plur. in reg. *the eye-lids, vibratory beams, from עפף to repeat a motion.* The root is עף *to fly, or flutter.* שחר *the dawn, to be dusky.*

10. סגר *to close.* רלח *to shut.* סחר *to hide.* עמל *to labour.*

- 11 למה לא מרחם אמרת מבטן יצאתי ואנוע;
 12 מדוע קדמוני ברכים ומה שדים כי אינק;
 13 כי עתה שכבתי ואשקוט ישנתי אז ינוח לי;
 14 עם מלכים ויעצי ארץ הבנים חרבות למו;
 15 או עם שרים זהב להם הממלאים בתידם
 16 כסף; או כנפל טמון לא אהיה בעללים לא ראו
 17 אור; שם רשעים חדלו רגז ושם ינוחו יגיעי
 18 כח; יחד אסירים שאננו לא שמעו קול נגש;
 19 קטן וגדול שם הוא ועבד חפשי מאדניו;
 20 למה יתן לעמל אור וחיים למרי נפש;
 21 המחכים למות ואיננו ויחפרהו ממטמונים;
 22, 23 השמחים אלי גיל ישישו כי ימצאו קבר; לגבר
 24 אשר דרכו נסתרה ויסך אלוה בערו; כי לפני

11. למה *to enclose*. יצא *to go out*. גוע *to expire*.

12. מדוע from מה *what*, and דע or רוע *reason*, from ידע *to know*. קדם *to prevent*. ברכ *to bless*, or bend the knee. שרה *to flour*. ינק *to suck*.

13. שכב *to lie down*. שקט *to rest*. ישן *to sleep*. נח *to rest*.

14. יעץ *to consult*. בנה *to build*. חרב *to lay waste*.

15. שר *to direct*. זהב *bright*. מלא *to fill*. כסף *to desire*.

16. נפל *to fall*. טמן *to hide*. עלל *to come up*.

17. רשע *to be wicked*. חדל *to rest*. רגז *to tremble*. נח *to rest*. יגע *to labour*. כח *strength*.

18. אסר *to bind*. שאן *to be tranquil*. נגש *to exact*.

19. חפש *to emancipate*. ארן *a ruler*.

20. נתן *to give*. עמל *to labour*. חיה *to live*. מר *to be bitter*.

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lien still and been quiet, I should have slept; then had I been at rest;

14 With kings and counsellors of the earth, which built desolate places for themselves:

15 Or with princes that had gold, who filled their houses with silver:

16 Or as an hidden untimely birth I had not been: as infants *which* never saw light.

17 There the wicked cease *from* troubling; and there the weary be at rest.

18 *There* the prisoners rest together; they hear not the voice of the oppressor.

19 The small and great are there; and the servant *is* free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter *in* soul.

21 Which long for death, but it *cometh* not, and dig for it more than for hid treasures?

22 Which rejoice exceedingly, *and* are glad when they can find the grave?

23 *Why is light given* to a man whose way is hid, and whom God hath hedged in?

24 For my sighing cometh before I eat, and my roarings are poured out like the waters.

21. חכה *to wait for*. חפר *to dig*. מטמן *a treasure*, from טמן *to hide*.

22. שחח *to rejoice*. גל *to bound with joy*. שש *to be cheerful*. מצא *to find*. קבר *to bury*.

23. ררך *to tread*. סתר *to conceal*. כך *to hide*.

24. לחם *to eat*. אנח *to sigh*. נהך *to pour forth*. צאנ *to roar*.

לחמי אנחתי תבא ויתכו כמים שאגתי: כי פחד ²⁵
 פחדתי ויאתיני ואשר יגדתי יבא לי: לא שלותי ²⁶
 ולא שקטתי ולא נחתי ויבא רגז:

25. פחד *to fear*. אהה *to approach*. גר *to fear*. * בא *to come*.

* This anxiety which attended Job in his first prosperity, was probably lest his children should fall into sin. Vide c. i. 5. viii. 4. iv. 8—11. He might also have been apprehensive of the incursions of the Sabeans and Chaldeans. The Chaldee paraphrast reads verse 26 interrogatively; Was I not in safety, &c. when it was told me of my successive losses? but trouble came upon me when I heard of the death of my children.

The author of *The Divine Legation of Moses demonstrated*, contrasting this passage with ch. xxix. 18, and xxx. 26, observes, "These things are entirely discordant, if understood of one and the same person." To which Mr. Peters answers; "Perhaps not, for

25 For the thing which I greatly feared is come upon me, and that which I was afraid of, is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet: yet trouble came.

26. *שלה* to be quiet. *שקט* to be at rest. *נח* to rest. *רגז* to tremble.

though I might insist upon it as a thing very pardonable, and not at all unnatural, for a person under an excessive load of grief to forget himself a little, and to talk inconsistently, especially at the distance of so many chapters; yet I shall waive this plea, because I think there is an easy way of reconciling these passages. If we suppose, for instance, that the fear and disquiet expressed in the first of them was a fear for his children; and the hope and confidence expressed in the two latter, were such as flowed from a conscience of his own integrity, and sincere endeavour to discharge his duty."

JOB IV.

1, 2 ויען אליפו התימני ויאמר: הנסה דבר אליך
 3 תלאה ועצר במלין מי יוכל: הנה יסרת רבים
 4 וידים רפות תחזק: כושל יקימון מליך וברכים
 5 כרעות תאמץ: כי עתה תבוא אליך ותלא תגע
 6 עריך ותבהל: הלא יראתך כסלתך תקותך ותם
 7 דרכיך: זכר נא מי הוא נקי אבד ואיפה ישרים
 8 נכרדו: כאשר ראיתי חרשי און וזרעי עמר
 9 יקצרהו: מנשמת אלוה יאברו ומרוח אפו יכלו:
 10 שאגת אריה וקול שחל ושני כפירים נתעו:

1. ויען *to answer*. Vide, for the names, chap. ii. v. 11.*

2. תלאה *to attempt*. הלא *to take it ill*. עצר *to withhold*. מלי *to speak*. יכל *to be able*.

3. יכר *to discipline*. רפה *to relax*. חזק *to strengthen*.

4. כשל *to fall*. קם *to rise*. בך *to bend the knee*. כרע *to bend*. אמן *to strengthen*.

5. לאה *to faint*. נגע *to touch*. בהל *to be in a hurry*.

* Whether Job's extraordinary sufferings were not the punishment, and proof of extraordinary, but concealed guilt, was the point in dispute. Though the principle adopted by the three friends was erroneous, yet when they speak of divine justice and human guilt, they are correct. Job's denial of the charge of hypocrisy was right, but he went too far in pleading for his innocency. All of them, except Elihu, became too warm in the dispute; but all of them agree in the great principles of the true religion; the existence, nature, glorious perfections, and sovereignty of God; the creation of the world, the fall of man, &c. The errors and defects here exhibited are no more given for our imitation, than those of Moses, David, or Jonah were; but it was proper the conduct and characters of the speakers should be given truly, and consequently with their imperfections.

JOB IV.

- 1 THEN Eliphaz the Temanite answered and said,
 2 *If* we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?
 3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.
 4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.
 5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.
 6 *Is* not *this* thy fear, thy confidence, thy hope, and the uprightness of thy ways?
 7 Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?
 8 Even as I have seen, they that plough iniquity, and sow wickedness, reap the same.
 9 By the blast of God they perish, and by the breath of his nostrils are they consumed.
 10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken.

6. ירא *to fear*. כסל *confidence, insensibility*. קוה *to expect earnestly*. חם *to perfect*.†

7. נקה *to be pure*. אִפֶּה from א' *when*, and פה *here*. ישר *to be just*. כחר in Niph. *to be cut off*.

8. ראה *to see*. חרש *to plough*. זרע *to sow*. קצר *to reap*.

9. נשם *to breathe*. אבר *to perish*. כלה *to consume*.

10. שאג *to roar*. ארה *to pluck off*. שחל *a black lion*. שנה *to renew*. כפר *to cover*. לרע *to break in pieces*. In Niphal for נלחעו.

† The Vau has been thought misplaced, and that it should be understood before *thy hope*; but by *fear*, the object of fear, God, is meant; who is the confidence, and hope, as well as fear of every saint.

- 14 לִישׁ אֶבֶר מִבְּלִי טָרַף וּבְנִי לִבִּיא יִתְפַּרְדּוּ: 12 וְאֵלֶּי
 13 דִּבֶּר יִגְנֹב וְתִקַּח אֹזְנִי שִׁמְץ מִנְהוּ: בִּשְׁעֵפִים
 14 מַחְזִינּוֹת לֵילָה בִּנְפֹל תִּרְדָּמָה עַל אַנְשִׁים: פָּחַד
 15 קִרְאֲנִי וּרְעֵדָה וְרַב עֲצֻמוֹתֵי הַפֶּחִיד: וְרוּחַ עַל פָּנַי
 16 יִחַלֵּף תִּסְמַר שְׁעֵרֶת בָּשָׂרִי: יַעֲמֵד וְלֹא אֶכִּיר
 מִרְאֵהוּ תִּמּוֹנָה לִנְגֵד עֵינַי דִּמְמָה יִקּוֹל אֲשַׁמַּע:
 17 הָאִנוּשׁ מֵאִלוֹהַּ יִצְדַּק אִם מַעֲשָׂהוּ יִטְהַר גִּבּוֹר:
 18 הֵן בַּעֲבָדָיו לֹא יֵאֱמִין וּבִמְלָאכָיו יֵשִׁים תִּהְלֶה:
 19 אֵף שִׁכְנֵי בֵּתִי חֲמַר אֲשֶׁר בַּעֲפָר יִסּוּדִם יִדְכָּאוּם
 20 לִפְנֵי עֵשׂ: מִבֶּקֶר לַעֲרֹב יִכְתּוּ מִבְּלִי מִשִּׁים לִנְצַח
 21 יֵאָבְדוּ: הֲלֹא נִסֵּעַ יִתְרִם בָּם יָמוּתוּ וְלֹא בַּחֲכָמָה:

11. לֵשׁ *to knead (trample)*. טָרַף *to raven*. פָּרַד *to separate*.

12. יִגְנֹב *to steal*. לִקַּח *to take*. אֹזֶן *the ear, to weigh*. שִׁמְץ *a whisper, to mutter*.

13. שְׁעֵפִים *hurrying thoughts*. שָׁעַף *in Arab. to hurry away*. חֲזִיוִן *a vision, from חָזָה to see*. נָפַל *to fall*. רָדַם *in Niph. to be overwhelmed in sleep*. אִנוּשׁ *man, from אָנַשׁ to be infirm*.

14. פָּחַד *to fear*. קִרָּא *to beset*. רָעַד *to tremble*. עֲצֵם *to be strong*.

15. יִחַלֵּף *to pass before*. כָּמַר *to be rough*. שָׁעַר *the hair, to stand upright*. בָּשָׂר *flesh, to spread*.

16. יַעֲמֵד *to stand*. נָכַר *to be a stranger*. Hiph. *to know*. רָאָה *to see*. תִּמּוֹנָה *from תָּמַן to distribute*. נִגַּד *before, to be manifest*. דָּמָה *to conform, to be silent*. שָׁמַע *to hear*.

17. אִנּוּשׁ *to be infirm*. צָדַק *to justify*. עָשָׂה *to make*. טָהַר *to be pure*. גִּבּוֹר *to be strong*.†

† It has been rendered “An mortalis à Deo justificabitur?” and “Num mortalis à numine justus erit?” “An quisquam vir à factore suo mundus habebitur?” “An à conditore suo purus erit vir?” In this sense the argument is well suited to the ideas of Eliphaz. In the

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear came upon me, and trembling, which made all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes; *there was* silence, and I heard a voice, *saying*,

17. Shall mortal man be more just than God? shall a man be more pure than his Maker?

18 Behold, he put no trust in his servants; and his angels he charged with folly.

19 How much less *in* them that dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

20 They are destroyed from morning to evening; they perish for ever without any regarding *it*.

21 Doth not their excellency *which is* in them go away? they die even without wisdom.

18. עָבַר *to serve*. אָמֵן in Hiph. *to trust*. לֹאֲךָ in Arab. *to send*. שָׁם *to put*. הֵלֵל *to be foolish*.

19. שָׁכַן *to inhabit*. חָמַר *to make turbid, mud*. עָפַר *dust, to throw dust*. יָסַד *to lay a foundation*. רָכַא *to break down*. "They crush them." עָשׂ *a moth, a moth worm*.

20. כָּת *to fount, or wear to pieces*. בְּלִי *without, from בָּלָה to wear away*. שָׁם *to put*. לְנֶצַח *continually, from נָצַח to be over, or beyond*. אָבַד *to perish*.

21. נָסַע *to go*. יָתַר *to excel*. Does not their excellency pass away *כִּם with them?* חָכֵם *to be wise*.

comparative sense adopted in our version, he must be supposed to intend that if man suffered without guilt, he would be more righteous and pure than God who sends affliction on him, which also agrees with the argument.

JOB V.

1 קרא נא היש עונך ואל מי מקרשים ת ה
 2, 3 כי לאויל יהרג כעש ופתה תמית קנאה: אני
 4 ראיתי אויל משריש ואקוב נוחו ופתאם: ירחקו
 5 בניו מישע וידכאו בשער ואין מציל: אשר קצירו
 רעב יאכל ואל מצנים יקחהו ושאף צמים
 6 חילם: כי לא יצא מעפר און ומאדמה לא יצמת
 7 עמל: כי אדם לעמל יולד ובני רשא יגביהו
 8 עוף: אולם אני אדרש אל אל ואל אלהים
 9 אשים דברתי: עשה גדלות ואין חקר נפלאות
 10 עד אין מספר: הנתן מטר על פני ארץ ושלח מים

1. *whether?* יש *is there*. ענה *to answer*. קרש *to sanctify*. קרשים *is angels perhaps here, as in ch. xv. 15. Dan. viii. 13. פנה to behold, look, or have respect.*

2. *stupid*, from אויל *grossness*. הרג *to kill*. כעש *in many of Dr. Kennicott's cod. כעס anger, to be vexed, in Hiph. to irritate. פתה m. or fem. a fool, from פתה to entice. מות or מת to die, in Hiph. to kill. קנאה envy, zeal, rather here indignation, from קנא to burn. The Lord destroys the wicked; or their evil destroys them.*

3. ראה *to see*. אויל *grossness*. שרש *to take root*. נקב *to curse, to pronounce accursed*. נה *to rest*. פתאם *suddenly, from פתא sudden.*

4. רחק *to be distant*. ישע *to save*. דכא *to crush or oppress*. שער *to stand erect*. נצל *to take, and either to spoil, or deliver.*

5. קצר *to reap*. רעב *to be hungry*. אכל *to eat*. צנים *thorns, and צן to fierce. Or "with arms or weapons."* Vide Vulgate. לקח *to take*. שאף *to devour*. צמים *a hungry or thirsty person, from צם to fast*. חיל *strength, from יחל to abide.*

6. יצא *to come*. עפר *dust*. און *affliction, or its cause, labour, sin*. אדמה

JOB V.

1 CALL now, if there be any that will answer thee: and to which of the saints wilt thou turn?

2 For wrath killeth the foolish man, and envy slayeth the silly one.

3 I have seen the foolish taking root: but suddenly I cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, neither *is there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet man is born unto trouble, as the sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause;

9 Which doeth great things and unsearchable; marvellous things without number:

10 Who giveth rain upon the earth, and sendeth waters upon the fields;

from ארם *to be red*, or רמה *to put on a level*. צמח *to sprout*, or shoot up. עמל *toil*, mischief.

7. יל *to bring forth*. בן *a son*, from בנה *to build*. רשף *a coal*, *to inflame*. גבה in Hiph. *to lift up*. עף *to fly*.*

8. אלם *to compress*. דרש *to seek*. שם *to place*. דבר *to speak*.

9. עשה *to do*. גדל *to be great*. חקר *to investigate*. פלא in Niph. *to exceed expectation*. ספר *to number*.

10. נתן *to give*. מטר *to rain*. שלח *to send*. מים *water*, from מה *to tumultuate*. חוצ *a field, outside*, from חצח *to separate*.

* "For iniquity comes not forth of the dust, neither doth trouble spring out of the ground, for man is born to iniquity as the sparks fly upward." Iniquity is natural to man, and misery is its just consequence.

11 על פני חצות: לשום שפלים למרום וקדרים
 12 שגבו ישע: מפר מחשבות ערומים ולא תעשנה
 16 יריהם תושיה: לכד חכמים בערמם ועצת
 14 נפתלים נמהרה: יומם יפגשו חשך וכלילה
 15 ימששו בצהרים: וישע מחרב מפיהם ומיד חזק
 16 אביון: ותהי לדל תקוה ועלתה קפצה פיה:
 17 הנה אשרי אנוש יוכיחנו אלוה ומוסר שדי אל
 18 תמאס: כי הוא יכאיב ויחבש ימחץ וידו תרפינה:
 19 בשש צרות יצילך ובשבע לא יגע בכ רע:
 20, 21 ברעב פרך ממות ובמלחמה מירי חרב: בשוט
 22 לשון תחבא ולא תרא משוד כי יבוא: לשד
 23 ולכפן תשחק ומחית הארץ אל תירא: כי עם

11. שגב *to lift up*. ישע *to save*. שפל *to be humble*. רם *to exalt*. קדר *to be dark*.

12. עשה *to do*. פר *to annul, or break*. חשב *to think*. ערם *to act cunningly*. יר *the hand, from ירה to cast forth*. ישה *sub-*
sistence.

13. לכר *to take*. חכם *to be wise*. * ערם *to be naked, to be active, to be wise*. יעץ *to counsel*. פתל *to twist*. מהר *to hasten, in Niph. to fall head-*
long.

14. צהר *to clear*. משש *to grope much*. ליל *night*. חשך *to obscure*. פגש *to meet*.

15. ישע *to save*. חרב *to destroy*. פה *in reg. פי a mouth*. יר *the hand, from ירה to cast forth*. חזק *to be strong*. אביון *humble, poor, from אבה to submit*.

16. היה *to be*. דל *poor, from דלה to exhaust*. תקוה *hope, from קוה*

* "He taketh the wise in their own craftiness," is quoted as c.^d divine authority in 1 Cor. iii. 19. "It is written," &c. and the Syriac version has the word חכמים answering to חכמים "the wise."

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise.

13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 They meet with darkness in the day-time, and grope in the noon-day as in the night.

15 But he saveth the poor from the sword; from their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity stoppeth her mouth.

17 Behold, happy *is* the man whom God correcteth; therefore despise not thou the chastening of the Almighty.

18 For he maketh sore and bindeth up: he woundeth, and his hands make whole.

19 He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death; and in war from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

to tend towards. עול to oppress, or עלה to ascend. קפץ to shut. פה in reg. פי the mouth.

17. אשר to go before. יכח to chide. יכר to chastise. שרי the bountiful, scil. God, from שרה to pour forth. מאס to despise.

18. כאב to grieve. חבש to bind up. מחץ to strike. רפא to heal.

19. צר to distress. נצל to rescue. נגע to touch.

20. רעב famine, to hunger. פדה to redeem. מלחמה war, from לחם to fight. חרב to destroy.

21. שוט a whip, from שטה to go to and fro. לשן to speak against, to twist. חנא to conceal. ירא to fear. שר to destroy. בא to come, or go.

22. שר to destroy. כפן hunger. שחק to laugh. חיה a beast, from חיה to live. ירא to fear.

אבני השדה בריחך וחית השדה השלמה לק:
 24 וידעת כי שלום אהלך ופקדת נוך ולא תחטא:
 25 וידעת כי רב זרעך וצאצאֶיך כעשב הארץ:
 26 תבוא בכלח אלי קבר כעלות נדיש בעתו:
 27 הנה זאת הקרנורה כן היא שמענה ואתה דע
 לך:

23. אבן *a stone*, from בנה *to build*. שדה *a field*, to pour forth. ברית *a covenant*, from בר *to purify*. שלם *to be at peace*.

24. ידע *to know*. אהל *to pitch a tent*. פקר *to visit*. נוה *to dwell*. חטא *to sin*.*

* Mr. Peters well observes, that the intent of this soft and insinuating speech was to bring Job to a confession of some secret wickedness or enormity; which, the friends supposed, had pulled down this severe chastisement upon him. And so Job understood it, as is clear from his complaint. Ch. vi. 14, 15.

23 For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee.

24 And thou shalt know that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not sin.

25 Thou shalt know also that thy seed *shall be* great, and thine offspring as the grass of the earth.

26 Thou shalt come to *thy* grave in a full age, like as a shock of corn cometh in his season.

27 Lo this, we have searched it, so it *is*; hear it, and know thou *it* for thy good.

25. זרע *to sow*. יצא *to go forth*. עשב *grass*.

26. בא *to come*. כלח *old age*. * קבר *to bury*. עלה *to ascend*. גריש *a heap*. עת *time*.

27. חקר *to search*. שמע *to hear*. ידע *to know*.

* “כחל *provectiorem aetatem* significare volunt Talmudici, quam lx annis metiuntur.—Alii per זקנה *senium* explicant. Vide Job xxxii. 2. כלח &c. Loquitur ibi de *robore*.—Hoc vult dicere; Tuo tempore plenus et satur dierum sine cruciatu et dolore morieris.” Cocceius.

JOB VI.

1,2 ויען איוב ויאמר: לו שקול ישקר כעשי והותי
 3 במאזנים ישאו יחד: כי עתה מחול ימים יכבד
 4 על כן דברי לעו: כי חצי שדי עמדי אשר
 5 חמתם שתה רוחי בעותי אלוה יערכוני: הינהק
 6 פרא עלי דשא אם יגעה שור על בלילו:
 7 חלמות: מאנדה לנגוע נפשי המה כדוי לחמי:
 8,9 מי יתן תבוא שאלתי ותקותי יתן אלוה: ויאל
 10 אלוה וידכאני יתר ירו ויבצעני: ותהי עוד נחמתי

1. ענה *to answer*. אמר *to speak*.

2. לו *O that*, from לוח *to associate*. שקל *to weigh*. כעש *anger, sorrow*. הוה *to be*. און *to weigh*. נשא *to bear*. יחד *to unite*.

3. עת *time*. חול *sand*, from יחל *to remain*, or חל *to open*. כבד *to be heavy*. לע *to absorb*.

4. חץ *an arrow*, from חצה *to divide*. שדי *the Bountiful*, from שרה *to pour forth*. חמה *in reg. חמה poison*, from חם *to burn*. שחה *to drink*. בעותים *terrors*, from בעת *to terrify*. ערך *to set in battle-array*.

5. נהק *to bray*. פרא *the wild-ass*; in Hiph. *to run wild*. רשא *to bud, or grow*. געה *to lose*. שור *an ox*, from שור *to behold*. בליל *mixed provender*, from כל *to mix*.

6. אכל *to eat*. חפל *crude, insipid*. מלח *to dissolve, to salt, salt*. טעם *to taste*. ריר *saliva*, from רר *to ooze out*. חלמות is never used in the scriptures to mean an egg, unless it is here. "Is there any taste in the dribbling-slaver, or senseless insipid discourse of a blockhead or sleepy-headed person." Schultens. "Is there any taste (or wisdom)

JOB VI.

- 1 BUT Job answered and said,
 2 Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!
 3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.
 4 For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.
 5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?
 6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?
 7 The things *that* my soul refused to touch *are* as my sorrowful meat.
 8 O that I might have my request; and that God would grant *me* the thing that I long for.
 9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!

in the drivel of dreams." Parkhurst. "In albumine vitelli." Pagninus, and Jun. and Tremel. "In saliva vitelli." Montanus. "Aut potest aliquis gustare, quod gustatum affert mortem?" Vulgate. *Εἰ δὲ καὶ ἐστὶν ἄγεσθαι ἐν ὕπνῳ καὶ ἐν φαντασίᾳ;* Septuagint. חלם means *a dream*, or *to dream* in every place where it occurs in the scriptures; unless we except this instance, and Job xxxix. 4, and also Isa. xxxviii. 16.

7. מאן *to refuse*. נגע *to touch*. רוי *sickness*, from רוה *to languish*. לחם *food*.
 8. נתן *to give*. בא *to come*. שאל *to ask*. קוה *to ask*.
 9. יאל *to will*. רבא *to bruise*. נחר *to let loose*. בצע *to cut off*.

ואסלדה בחילה לא יחמול כי לא כחדתי אמרי
 11 קדוש: מה כחי כי איחל ומה קצי כי אאריך
 12 נפשי: אם כח אבנים כחי אם בשרי נחוש:
 13, 14 האם אין עזרתי בי ותושיה נדחה ממני: למס
 15 מרעהו חסד ויראת שדי יעזוב: אחי בגדו כמו
 16 נחל כאפיק נחלים יעברו: הקדרים מני קרח
 17 עלימו יתעלם שלג: בעת יזרבו נצמתו בחמו
 18 נדעכו ממקומם: ילפתו ארחות דרכם יעלו בתהו
 19 ויאברו: הביטו ארחות תמא הליכות שבא קו
 20, 21 למו: בשו כי בטח באו עדירה ויחפרו: כי
 22 עתה הייתם לא תראו חתת ותיראו: הכי
 23 אמרתי הבו לי ומכחכם שחדו בעדי: ומלטוני

10. יד *yet, time, &c.* נחם *to comfort.* כלד *to harden.* חלה *to be weak, to grieve.* חמל *to spare.* כחד *to hide.* אמר *to speak.* קרש *to sanctify.*†

11. כח *to be strong.* יחל *to hope.* קצה *to cut off.* ארך *to prolong.*

12. בנה *to build.* בשר *to spread.* נחש *cooper, to observe.*

13. עזר *to help.* תושיה *wisdom, permanency, reality, from ישה reality.*
 נדה *to drive away.*

14. מס *to melt.** רעה *to feed.* חסד *futy, reproach.* ירא *to fear.* עוב *to desert.*

15. אח *a brother, from אחה to conjoin.* בגר *to act perfidiously.* נחל
 a river, from חל hollow, *to open.* אפיק *a stream, from נפק to produce.*
 עבר *to pass over.*

16. קר *to be black.* קרח *ice, to be smooth.* עלם *to hide.* שלג *snow, whiteness.*

17. רוב *to grow warm.* צמת *to consume.* חם *to grow hot.* רעך *to burn out, or dry up.* קם *to place.*

† The words of the Holy One, do not necessarily refer to the law given at Sinai. Vide Gen. xxvi. 5. where the laws of God are enjoined upon Isaac.

* Many of Dr. Kennicott's codices read למאס "to him who despiseth," &c.

10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the holy One.

11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh of brass?

13 *Is* not my help in me? and is wisdom driven quite from me?

14 To him that is afflicted pity *should be showed* from his friend; but he forsaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook, *and* as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

17 What time they wax warm they vanish; when it is hot they are consumed out of their place.

18 The paths of their way are turned aside: they go to nothing, and perish.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded because they had hoped: they came thither, and were ashamed.

21 For now ye are nothing; ye see *my* casting down, and are afraid.

22 Did I say, bring unto me? or, Give a reward for me of your substance?

18. לפת *to turn aside*. ארח *to go*. דרך *to go along*. עלה *to ascend*. הנה *and* תהו *waste, inanity*. אבר *to perish*.

19. נבט *to behold*. † ארחוּחַ *ways, a caravan, or company of travellers, from* ארח *to go in a track*. הליכוּה *ways, also companies travelling, from* הלך *to go*. קוה *to lie in wait for*.

20. בש *to be confounded by shame, or fear, &c.* בטח *to trust*. בא *to come*. חפר *to blush*.

21. עת *season*. היה *to be*. ראה *to see*. חת *to break*. ירא *to fear*.

22. אמר *to say*. יהב *to give*. כח *strength, wealth*. שחר *to give*.

† The land of Tema was in Arabia. Vide Isa. xxi. 14. Sheba was in Arabia; but whether the Sheba who gave name to the land was the descendant of Cush (Gen. x. 7) or of Abraham is not known. Vide ch. i. 15 ante.

24 מִיד צַר וּמִיד עֲרִיצִים תִּפְרוּנִי הוֹרוּנִי וְאֲנִי
 25 אַחֲרִישׁ וּמָה שְׁנִיתִי הִבִּינוּ לִי מָה נִמְרָצוּ אִמְרִי
 26 יֵשֶׁר וּמָה יוֹכִיחַ הוֹכַח מִכֶּם: הִלְהוֹכַח מִלִּים
 27 תַּחֲשֹׁבוּ וּלְרוּחַ אִמְרִי נוֹאֵשׁ: אֵף עַל יְתוֹם תִּפְּלוּ
 28 וְתִכְרוּ עַל רִיעֲכֶם: וְעַתָּה הוֹאִילוּ פִּנּוּ בִי וְעַל
 29 פְּנִיכֶם אִם אֶכְזֹב: שְׁבוּ נָא אֶל תְּהִי עוֹלָה
 30 וּשְׁבִי עוֹד צִדְקִי בָּרָה: הִישׁ בְּלִשׁוֹנִי עוֹלָה אִם
 חֲכִי לֹא יִבִּין הוֹוֹת:

23. מִלֵּט *to deliver*. צַר *to break, oppress*. עָרַץ *to act with violence*. פָּרָה *to redeem*.

24. יָרָה *to direct, teach*. חָרַשׁ *to be silent*. שָׁגָה *to err*. בָּן *to divide, distinguish, understand*.

25. מָרַץ *to be strong*. יֵשֶׁר *to direct*. יָכַח *to point out, or prove*.

26. מִלִּים *words, from מָל to divide*. חָשַׁב *to think*. רוּחַ *spirit, from רָחַח to inhale*. יָאֵשׁ *to give over, in Niph. to despair*.

27. יְתוֹם *an orphan, from יָחַם to lack*. נָפַל *to fall*. כָּרָה *to dig*. רָעָה *to feed*.

23 Or, Deliver me from the enemies hand? or, Redeem me from the hand of the mighty?

24 Teach me and I will hold my tongue; and cause me to understand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind.

27 Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.

28 Now, therefore, be content; look upon me: for *it is* evident unto you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* in it.

30 Is there iniquity in my tongue? cannot my taste discern perverse things?

28. יאל *to will*. פנה *to behold*. כוב *to lie*.

29. שב in Kal *to turn*, or *be changed*. נא, now, I beseech you, *to fail*. היה *to be*. עולה *iniquity*, from עול *to oppress*. עלה *to ascend*. ער yet. צרק *to justify*.

30. ישה *to be*. לשון *the tongue*, perhaps from לש *to knead*. חך *the palate*, or *roof of the mouth*, *mental taste*. בן *to understand*. הוה *affliction*, *to subsist*.

JOB VII.

1 הלא צבא לאנוש עלי ארץ וכימי שכיר ימיו:
 2, 3 כעבד ישיף צל וכ כיר יקוה פעלו: כן
 הנחלתי לי ירחי שוא ולילות עמל בנו לי:
 4 אם שכבתי ואמרתי מתי אקום ומדד ערב
 5 ושבעתי נרדים עדי נשף: לבש בשרי רמה
 6 ונוש עפר עורי רגע ויכאס: ימי קלו מני ארג
 7 ויכלו באפס תקוה: זכר כי רח חיי לא תשוב
 8 עיני לראות טוב: לא תשורני עין ראי עיניך בי
 9 ואינני: בלה ענן וילך כן יורד שאול לא יעלה:
 10 לא ישוב עוד לביתו ולא יבירונו עוד מקומו:

1. הלא *a warfare*. אנוש *a man*, from אנש *to be infirm*. שכר *to hire*.

2. כעבד *to serve*. ישיף *to faint*. צל *the shade*, *to overshadow*. יקוה *to stretch towards*. פעל *to work*, *the work*, *wages*.

3. נחל *to possess*. ירח *the moon*, *a month*. שוא *vanity*, *to no purpose*. ליל *night*. עמל *to toil*. מנה *to number*.

4. שכב *to lie down*. אמר *to say*. קם *to rise*. מדר *to measure out*, or *prolong*. ערב *to mix*, *the evening*. שבע *to satisfy*, *cloy*. נרדים *tossings*, from נרד *to move quickly*. The root is נר *to move*. נשף *to blow*, *the morning or evening breeze*, *the twilight*.

5. לבש *to clothe*. בשר *to spread abroad*, *the flesh*. רמה *to shoot out*, *a worm*. גוש *adhesion*, from נגש *to be close to*. עפר *dust*. עור *the skin*, from ערה *to uncover*. רגע *to be stiff*, or *parched*. כאס *to crack*, or *chafe*.

6. קלה *to be swift*. מני *more than*. מנה *to distribute*. ארג *to weave*, *a shuttle*. בלה *to fail*, or *be consumed*. אפס *the end*, *to cease to be*. תקוה *expectation*, from קוה *to tend towards*.

JOB VII.

1 *IS there not an appointed time to man upon earth? are not his days also like the days of an hireling?*

2 As a servant earnestly desireth the shadow, and as an hireling looketh for *the reward of his work*;

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is clothed with worms and clods of dust: my skin is broken, and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life *is* wind: mine eye shall no more see good.

8 The eye of him that hath seen me shall see me no *more*: thine eyes *are* upon me and I *am* not.

9 As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no *more*.

10 He shall return no more to his house, neither shall his place know him any more.

7. זכר *to remember*. חיה *to live*. שב *to return*. עין *the eye*, from ענה *to reflect*. ראה *to see*.

8. שור *to behold*.

9. לה *to fail*, or כלה *to fail or consume away*. ענן *a cloud*, from ען *to depress*. ילך *to go*. ירד *to descend*. שאול *the place of the dead*, from שאל *to ask*. עלה *to ascend*.

10. שב *to return*. ער *time*. בית *a house*, בת *a receptacle*. נכר *to know*. מקום *a standing, or place*, from קם *to rise, or stand up*.

11. גם אני לא אחשך פי אדברה בצר רוחי
 12. אשיחה במר נפשי הים אני אם תנין כי
 13. תשים עלי משמר: כי אמרתי תנחמני ערשי
 14. ישא בשיחי משכבי: וחתתני בחלמות ומחזינות
 15. תבעתני ותבחר מחנק נפשי מות מעצמותי:
 16. מאסתני לא לעלם אחיה חרל ממני כי הבל
 17. ימי: מה אנוש כי תגדלנו וכי תשית אליו לבך:
 18, 19. ותפקדנו לבקרים לרגעים תבחננו: כמה לא
 20. תשעה ממני לא תרפני עד בלעי רקי: חטאתי
 מה אפעל לך נצר האדם למה שמתני למפגע
 21. לך ואהיה עלי למשא: ומה לא תשא פשעי
 ותעביר את עוני כי עתה לעפר אשכב ושחרחני
 ואינני:

11. גם *moreover*. חשך *to restrain*. פה *the mouth*. רבר *to speak*. צר *to straiten, distress*. שח *to incline, meditate*. מר *to be bitter, bitterness*. נפש *to breathe*.

12. תנין *a crocodile, from תנה to wail*. שם *to place*. משמר *custody, from שמר to keep*.

13. אמר *to say*. נחם *to comfort*. ערש *a bed, or furniture of a bed*. נשא *to take away*. שיח *deep meditation, complaint, from שח to be humbled*. שכב *to lie down*.

14. חת *to break, dismay*. חלם *a dream, broken thought, to break*. חזיון *a vision, from חוה to see*. בעת *to terrify*.

15. בחר *to choose, or approve*. מחנק *strangling, from חנק to strangle*. עצמות *bones, from עצם to be strong*. Death rather than my skeleton or bones.

16. מאס *to despise or abhor*. עלם *time hidden, from עלם to conceal*, חיה *to live*. חרל *to cease*. הבל *vanity, from הבל to evaporate*.

11 Therefore I will not refrain my mouth, I will speak in the anguish of my spirit, I will complain in the bitterness of my soul.

12 *Am* I a sea, or a whale, that thou settest a watch over me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, *and* death rather than my life.

16 I loath *it*, I would not live alway: let me alone, for my days *are* vanity.

17 What *is* man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

18 And *that* thou shouldest visit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto thee, O thou Preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust, and thou shalt seek me in the morning, but I *shall* not *be*.

17. אנש *to be infirm.* גרל *in* Kal and Hiph. *to make great.* שח *to place.* לב *the heart, affections, &c.**

18. פקר *to visit.* בקר *to look, the morning.* רגע *to be quiet, a rest, a moment.* כחן *to prove.*

19. שעה *to turn, or regard.* רפה *to remit, let go.* בלע *to swallow.* רק *spittle, from ירק to spit.*

20. חטא *to sin.* פעל *to labour.* נצר *to preserve.* אדם *man, from רמה to form a likeness.* שם *to put.* מפגע *a mark, from פגע to meet.* היה *to be.* משא *a burden, from נשא to bear, take.*

21. נשא *to lift up.* פשע *to transgress, a transgression.* עבר *to pass by.* עון *depravity, iniquity, from עוה to pervert.* עפר *dust.* שכב *to lie down.* שחר *to seek early in the morning, or earnestly.*

* Vide Psalm viii. 4. cxliv. 3.

JOB VIII.

1,2 ויען בלדר השווי ואמרי עד אן חילל אלה
 3 ורוח כביר ארי פדי האר יעירי נפש ואם
 4 שרי יעות צדק: אם בניך חטו לו וישלחם
 5 ביד פשעם: אם אתה תשחר אל אל ואל
 6 שרי תתחנן: אם זך וישר אתה כי עתה יעיר
 7 עליך ושלם נות צדקך: והיה ראשיתך מצער
 8 ואחריתך ישנה מאד: כי שאל נא לדור רישון
 9 וכונן לחקר אבותם: כי תמול אנחנו ולא נדע
 10 כי צל ימינו עלי ארץ: הלא הם יורוך ואמר
 11 לך ומלבם יוציאו מים הינאה: גמא בלא

1. ויען *to answer*. אמר *to speak*. Vide ch. ii. 11, for the other words.

2. חילל and חלל *to speak*. כביר *multiplied*, כבר *to multiply*.

3. שרי *to pervert*. נפש *judgment*, from שפט *to judge*. Bountiful, from שרה *to pour forth*. צדק *justice, to justify*.

4. חטא *to miss the mark, sin*. שלח *to send away*. יד *the hand, from ירה to cast forth*. פשע *transgression*, from פשע *to pass over*. "In manu iniquitatis suo." Vulg.—"in potestatem defectionis ipsorum." Tremel.

5. שחר *to be dusky, to seek early in the morning*. חנן *to be very affectionate*, in Hithp. *to supplicate*. חן *to have affection for*.

6. זך *pure, to be clean*. שר *righteous, to direct*. ער *to raise, in Hiph. to excite*. שלם *to perfect, tranquillity, happiness*. נוח *a habitation, to dwell*. צדק *righteousness, just, to justify*. כי often occurs interrogatively. "If thou art pure and righteous, would he stir up against thee and the peace of thy righteous habitation?"

7. ראש *the beginning*. צער *to be little, to be vile*. אחר *to delay, hence אחריה a latter state*. שגה *to thrive*. כאר *very much, strength*.

JOB VIII.

1 THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things?* and *how long shall* the words of thy mouth *be like* a strong wind?

3 Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away for their transgression:

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers.

9 (For we are but of yesterday, and know nothing, because our days upon the earth are a shadow.)

10 Shall they not teach thee, and tell thee, and utter words out of their heart?

11 Can the rush grow without mire? can the flag grow without water?

8. שאל *to ask*. דור *a generation*, from דר *to fetch a circuit*. רישון, many of Dr. Kennicott's codices have the Keri here ראשון *prior*, from ראש *the beginning*. כנן and כן *to prepare*. חקר *to search minutely*. אב *a father*, from אבה *to acquiesce in*.

9. מול *yesterday*, from מל *to cut off*. ידע *to know*. צל *a shadow*, *to shade*.*

10. ירה *to direct*, in Hiph. *to teach*. לב *the heart*. יצא *to go forth*, in Hiph. *to bring forth*. מלים *speeches*, from מל *to speak*.

11. גאה *to rise*. גמא *the reed*, *to sup up*. בצח and כץ *soft mud*. שגה *to grow*. אחו *the flag*, from אחה *Chald. to connect*.

* Vide Psalm cxliv. 4.

- 12 בצח ישגה אחו בלי מים: ערנו באבו לא
 13 יקטף ולפני כל חציר ייבש: כן ארחות כל
 14 שכחי אל ותקחת חנף תאבר: אשר יקוט כסלו
 15 ובית עכביש מבטחו: ישען על ביתו ולא יעמד
 16 יחזיק בו ולא יקום: רטוב הוא לפני שמש ועל
 17 גנתו יונקתו תצא: על גל שרשיו יסבכו בית
 18 אבנים יחזה: אם יבלענו ממקומו וכחש בו לא
 19 ראיתך: הן הוא משוש דרכו ומעפר אחר
 20 יצמחו: הן אל לא ימאס תם ולא יחזיק ביד
 21 מרעים: עד ימלה שחוק פיד ושפתוך תרועע:
 22 שנאיך ילבשו בשת ואהל רשעים איננו:

12. *בצח greenness, to swell.* קטף in nearly the same sense as קטב *to crop, or cut off.* לפני is not only *in the presence of*, but *before*, in point of time. חציר *grass, or rather herbage of a tubular kind.* יבש *to dry up, to wither.*

13. ארחות *a company, or ways, from ארח to go in a track.* שכח *to forget.* תקוה *hope, from קוה to tend unto.* חנף *a profligate person, to pollute.* אבר *to perish.*

14. קט *to loath, or be disgusted at.* כסל *hope, strength, or stupidity.* עכביש *a spider, perhaps from עכס to fetter, and כבש to subdue.* מבטח *confidence, from בטח to cling unto, or trust in.*

15. שען *to lean.* עמד *to stand.* חזק *to take a strong hold upon.* קם *to stand, or remain.*

16. רטב *full of sap, tender, green, to be wet or moist.* שמש *the sun, to minister.* גן and גנה *a garden, from גן to protect.* יונקת in reg. a branch, from ינק *to suck.* יצא *to go forth.*

17. גל *a fountain, a heap, to roll.* שרש *a root, to take root, or to root up.* סבך *to intertwine.* אבן *a stone, from בנה to build.* חזה *to fasten the eyes upon.*

12 Whilst it *is* yet in his greenness, and not cut down, *it* withereth before any other herb.

13 So *are* the paths of all that forget God, and the hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall be* a spider's web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, and he seeth the place of stones.

18 If he destroy him from his place, then *it* shall deny him, saying, I have not seen thee.

19 Behold, this *is* the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect *man*, neither will he help the evil doers:

21 Till he fill thy mouth with laughing, and thy lips with rejoicing:

22 They that hate thee shall be clothed with shame, and the dwelling-place of the wicked shall come to nought.

18. בלע *to swallow up, to destroy.* קם *to remain.* כחש *to fail, to fail in the truth.* ראה *to see.*

19. שש *to be cheerful,* hence משובש *joy.* דרך *a way, to go.* עפר *dust.* אחר *another, behind.* צמח *to sprout.*

20. מאם *to despise.* תם *perfect, to finish.* חזק *to strengthen, to hold fast.* רע *to do evil, or be evil.*

21. מלה *to fill.* שחק *to laugh.* שפה *the lip, to crush, plur. שפתים lips.* תרועה *shouting, from רע to break.*

22. שנא *to hate.* לבש *to clothe.* בשה *shame, from בש to be confounded.* אהל *a tent, to spread a tent.* רשע *unjust, to be unjust.* אן *to labour, hence אין vanity, nothing.*

JOB IX.

1, 2 ויען איוב ויאמר: אמנם ידעתי כי כן ומה
 3 יצדק אנוש עם אל: אם יחפץ לריב עמו לא
 4 יענגו אחת מני אלף: חכם לבב ואמיץ כח מי
 5 הקשה אליו וישלם: המעתיק הרים ולא ידעו
 6 אשר הפכם באפו: המרגיז ארץ ממקומה
 7 ועמודיה יתפלצון: האמר לחרס ולא יזרח ובעד
 8 כוכבים יחתם: נטה שמים לבדו ודורך על
 9 במתי ים: עשה עש כסיל וכימה והדרי חמן:
 10 עשה גדלות עד אין חקר ונפלאות עד אין
 11 מספר: הן יעבר עלי ולא אראה ויחלף ולא

1. ויען *to answer*, אמר *to speak*.

2. אמנם *truly*, from אמן *to be steady*. ידע *to know*. צדק *to justify*.
 אנוש *man*, from אנש *to be infirm*.

3. חפץ *to be willing*. רב *to contend*. ענה *to answer*.

4. חכם *wise, to instruct*. אמיץ *strong*, from אמן *to be strong*. כח *strength, to be strong*. קשה *to be rigid, or hard*. שלם *to have peace*.

5. עתק *to remove*. הר *a mountain*, from הרה *to swell*. ידע *to know*.
 הפך *to overturn*. אף *anger, the nose*, from אפה *to heat*, or from אנף *to breathe, to be angry*.

6. רגז *to tremble*. קם *to stand*. עמד *to support*. פליץ *to tremble*.

7. חרס *the sun*. זרח *to arise*. ככב *a star*. חתם *to seal up*.

8. נטה *to stretch out*. בר *alone*, hence לבר *apart*, and לבדו *he alone*.
 דרך *to tread*. במתי *in reg. high waves of*. במה *a high place*.

9. עש *Park. the blight*. Septuag. *Pleiades*. Vulg. *Arcturus*. Trem.

JOB IX.

- 1 THEN Job answered and said,
 2 I know *it is* so of a truth: but how should man be just with God?
 3 If he will contend with him, he cannot answer him one of a thousand.
 4 *He is* wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?
 5 Which removeth the mountains, and they know not: which overturneth them in his anger.
 6 Which shaketh the earth out of her place, and the pillars thereof tremble.
 7 Which commandeth the sun, and it riseth not: and sealeth up the stars.
 8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.
 9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.
 10 Which doth great things past finding out, yea, and wonders without number.
 11 Lo he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

Arcturus. כסיל Park. *the cold.* Sept. *the evening star.* Vulg. *Orion*
 Trem. *Orion.* כימה Park. *genial warmth.* Sept. *Arcturus.* Vulg. *Hy-*
ades. Trem. *Pleiades.* Probably either stars or constellations are
 meant, but which we cannot ascertain. חדר *a chamber, or enclosed*
place. תמין, תמין, ימין *the south,* perhaps from אמן *to be steady* may come
 ימין *the right hand,* which is to the South when we face the east.

10. עשה *to do.* גרל *to become great.* חקר *a searching out, to explore.*
 פלא in Niph. *to be wonderful.* ספר *to number.*

11. עבר *to pass over.* ראה *to see.* חלף *to pass on.* בן *to divide, to*
discern.

12 אבין לו: הן יחתף מי ישיבנו מי יאמר אליו
 13 מה תעשה: אלורה לא ישיב אפו תחתו שחתו
 14 עזרי רהב: אף כי אנכי אעננו אבחרה דברי
 15 עמו: אשר אם צדקתי לא אענה למשפט
 16 אתחנן: אם קראתי ויענני לא אאמין כי יאזין
 17 קולי: אשר בשערה ישופני והרבה פצעי חנם:
 18 לא יתנני השב רוחי כי ישבעני ממרורים:
 19 אם לבח אמיץ הנה ואם למשפט מי יועידני:
 20, 21 אם אצדק פי ירשיעני תם אני ויעקשני: תם
 22 אני לא אדע נפשי אמאם חיי: אחת היא על
 23 כן אמרתי תם ורשע הוא מכלה: אם שוט
 24 ימית פתאם למסת נקים ילעג: ארץ נתנה
 ביד רשע פני שפטירה יכסה אם לא אפו מי

12. יחתף *to take away*. שׁב *to return, restore*. עשה *to do*.

13. שׁב *to turn away*. אפה *to heat*. תחת *under, from* נחת *to descend*. שחת *to bend much, from* שח *to bend*. עזר *to help*. רהב *pride, to dilate*.

14. ענה *to answer*. בחר *to choose*. דבר *to speak*.

15. צדק *to be just, or righteous*. ענה *to answer*. שפט *to judge*. חן *to have kindness, חנן to be very kind, in Hithp. to supplicate*.

16. קרא *to call*. ענה *to answer*. אמן *to make steady, in Hiph. to believe*. און *to weigh, in Hiph. to attend to*. קל *the voice, to be light, or swift*.

17. שׁערה *a tempest, שׁער to stand erect, to fear*. שף *to overwhelm*. רכה *to multiply*. פצע *to wound*. חנם *of mere kindness, or causelessly, from* חן *to be kind*.

18. נתן *to give*. שׁב *to bring back*. רוח *breath, to inspire*. שבע *to saturate*. כררים *bitter things, from* מרר *to be very bitter*. בר *to be bitter*.

19. כח *strength, to be strong*. אמן *to be strong*. שפט *to judge*. יָעַד *to appoint, in Hiph. to appoint a time*.

20. צדק *to justify*. פיו *and in reg. פי a mouth, my mouth*. רשע *to be un-*

12 Behold, he taketh away, who can hinder him? who will say unto him, What dost thou?

13 *If* God will not withdraw his anger, the proud helpers do stoop under him.

14 How much less shall I answer him, *and* choose out my words to reason with him.

15 Whom though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time to plead?

20 If I justify myself, mine own mouth shall condemn me: *if I say* I am perfect, it shall also prove me perverse.

21 *Though I were* perfect, *yet* would I not know my soul; I would despise my life.

22 This *is* one thing, therefore I said it, He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where *and* who *is* he?

just, in Hiph. to condemn. חם to finish. עקש to pervert, to prove perverse.

21. ידע to know. נפש to respire. מאס to contemn. חיה to live.

22. רשע to be unjust. כלה to consume.

23. שוט a scourge, from שטה to go to and fro. מת to die, in Hiph. to kill. פתאם suddenly, from פתא sudden. מכה in reg. מכה trial, from גסה to try. נקי pure, from נקה to be clear. לעג to scorn, or deride.

24. נתן to give. שפט to judge. כסה to cover.

25. קל to be swift. רץ to run. ברח to flee. ראה to see.

- 25 הוא: וימי קלו מני רץ ברחו לא ראו טובה:
 26 חלפו עם אניות אבה כנשר יטוש עלי אכל:
 27 אם אמרי אשכחה שיחי אעזבה פני ואבליגה:
 28, 29 יגרת כל עצבתי ידעתי כי לא תנקני: אנכי
 30 ארשע למה זה הבל אינע: אם התרחצתי במי
 31 שלג והזכותי בבור כפי: אז בשחת תטבלני
 32 ותעבוני שלמותי: כי לא איש כמוני אעננו נבוא
 33 יחדו במשפט: לא יש בינינו מוכיח ישרת ידו
 34 על שנינו: יסר מעלי שבטו ואמתו אל תבעתני
 35 אדברה ולא איראנו כי לא כן אנכי עמדי:

26. חלף *to pass by*. אני *and אניה a ship*, from אנה *to cause to come*. אבה *desire, to acquiesce*. Perhaps it is the name of a river. נשר *an eagle, to lacerate*. נטש *to let loose*, as an eagle in falling. אכל *to eat*.

27. שכח *to forget*. שיח *deep thought*, from שח *to bow down*. עזב *to leave off*. בלג *to comfort*.

28. יגר *to fear*. עצב *to labour, to grieve*. ידע *to know*. נקה *to cleanse*.

29. רשע *to be unjust*. הבל *vanity, to evaporate*. ינע *to labour*.

30. רחץ *to wash*. שלג *snow*. זכך (or זכה) *to cleanse*, in Hiph. ך into ך. כף *the hollow of the hand*, from כפה *to bend*.

31. שחת *corruption; to mar, or corrupt*. טבל *to immerse*. תעב *to abominate or loathe*. שלמה *an outer garment*, from שלם *to perfect*.

25 Now my days are swifter than a post; they flee away, they see no good.

26 They are passed away as the swift ships; as the eagle *that* hasteth to the prey.

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself*;

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 *If* I be wicked, why then labour I in vain?

30 If I wash myself with snow-water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

32 For *he is* not a man, as I *am*, *that* I should answer him, and we should come together in judgment.

33 Neither is there any days-man betwixt us, *that* might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me;

35 *Then* would I speak, and not fear him: but *it is* not so with me.

32. ענה *to answer*. בא *to come*. יחד *to unite*. שפט *to judge*.

33. ישה *to be*. מוכיח *an umpire*, from יכח *to demonstrate*. שח *to place*. שנה *to repeat*.

34. סר *to turn aside*. שבט* *a rod*. אמה *terror*, from אים *terrible*. בעת *to terrify*.

35. דבר *to speak*. ירא *to fear*. עמדי *in my standing*, עם *with me*, עמד *to stand*, and ' *me*.

* The ט in this word is of the ordinary size in many of Dr. Kennicott's books.

JOB X.

- 1 נקטה נפשי בחיי אעזבה עלי שיחי אדברה במר
 2 נפשי: אמר אל אלוה אל תרשיעני הודיעני על
 3 מה תריבני: הטוב לך כי תעשק כי תמאס יגיע
 4 כפיך ועל עצת רשעים הופעת: העיני בשר לך
 5 אם כראות אנוש תראה: הכימי אנוש ימך אם
 6 שנותיך כימי גבר: כי תבקש לעוני ולחטאתי
 7 תדרוש: על דעתך כי לא ארשע ואין מידך
 8 מציל: יריך עצבוני ויעשוני יחד סביב
 9 ותבלעני: זכר נא כי כחמר עשיתני ואל עפר
 10 חשיבני: הלא כחלב תתיכני וכגבינה
 11 תקפיאני: עור ובשר תלבישני ובעצמות וגידים

1. *נקטה* to loathe, in Niph. *to be disgusted at*. *נפש* to breathe. *חיה* to live. *עוב* to leave. *שיח* profound meditation, care, from *שח* to bow. *דבר* to speak. *בר* to be bitter.

2. *רשע* to be unjust, in Hiph. *to pronounce unjust*. *ידע* to know, in Hiph. *to show*. *רב* to strive.

3. *עשק* to oppress. *כאס* to despise. *יגע* to labour. *כף* the hollow of the hand, from *כפה* to bend. *עצה* counsel, from *יעץ* to counsel. *רשע* to be unjust. *יפע* to irradiate.

4. *עין* the eye, from *ענה* to affect. *בשר* flesh, to spread. *ראה* to see. *אנוש* man, from *אנש* to be infirm.

5. *שנה* a year, to repeat. *גבר* a man, to be strong.

6. *בקש* to seek after. *עון* iniquity, from *עוה* to pervert. *חטא* sin, to miss the mark. *דרש* to inquire for.

JOB X.

1 MY soul is weary of my life: I will leave my complaint upon myself: I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; show me wherefore thou contendest with me.

3 *Is it* good unto thee that thou shouldest oppress, that thou shouldst despise the work of thine hands, and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or seest thou as man seeth?

5 *Are* thy days as the days of man? *are* thy years as man's days,

6 That thou inquirest after mine iniquity, and searchest after my sin?

7 Thou knowest that I am not wicked; and *there is* none that can deliver out of thine hand.

8 Thine hands have made me, and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

10 Hast thou not poured me out as milk? and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

7. ידע *to know*. רשע *to be unjust*. נצל *to deliver*.

8. עצב *to form by labour, to afflict*. עשה *to make*. יחד *to unite*. סביב *around, from סבב to turn about, from סב to turn*. בליע *to swallow up*.

9. חמר *clay, to render turbid*. שב *to return*. עפר *dust*.

10. חלב *milk, oil, fat*. נתן in Hiph. *to pour, to melt*. גבנה *a cheese, a hill, from גב a protuberance*. קפא in Kal *to be condensed*, in Hiph. *to coagulate*.

11. עור *skin, from ערה to strip*. בשר *flesh, to spread*. לבש *to clothe*. עצם *a bone, to be strong*. גיר *a nerve, or tendon, from גר to assault*. שכך *to fence thoroughly, from שך to check*.

- 12 תשכנני: חיים וחסד עשית עמדי ופקדתך שמרה
 13 רוחי: ואלה צפנת בלבבך ידעתי כי זאת עמך:
 14, 15 אם חטאתי ושמרתני ומעוני לא תנקני: אם
 רשעתי אללי לי וצדקתי לא אשא ראשי שבע
 16 קלון וראה עניי: ויגאה כשחל תצורני ותשב
 17 תתפלא בי: תחרש עריך נגדי ותרב כעשך
 18 עמדי חליפות וצבא עמי: ולמה מרחם הוצאתני
 19 אגוע ועין לא תראני: כאשר לא הייתי אהיה
 20 מבטן לקבר אובל: הלא מעט ימי יחדר ישית
 21 ממני ואבליגה מעט: בטרם אלך ולא אשוב

12. חסד *kindness, turgescence*. עשה *to do*. פקד *to visit*. שמר *to preserve*.

13. צפן *to hide*. לבב *the heart, to move up and down, from* לב *the same*. ידע *to know*.

14. חטא *to sin*. שמר *to observe, to keep*. עין *iniquity, from* עוה *to pervert*. נקה *to cleanse*.

15. רשע *to be unjust*. אללי and אלי *wo! alas!* perhaps from אל *the Interposer*. צדק *to be just*. נשא *to lift up*. עבע *to be saturated*. קלון *vileness, from* קלה *to be contemptible*. עני *affliction, afflicted, from* ענה *to afflict, to affect*.

16. גאה *to increase*. שחל *a black lion*. צרה *to lie in wait*. שב *to return, to turn*. פלא *in Hith. to show oneself wonderful, or to act in a wonderful manner*.

17. חרש *to renew*. עד *to bear witness, a witness, testimony*. רבה *to multiply*. כעש *anger*. Vide c. v. 2. c. vi. 2. c. xvii. 7, perhaps from כעס *to be angry*. חליפה *change, from* חלף *to change*. צבא *warfare, an army, to assemble*. Successive attacks. Parkh.

18. רחם *the uterus, to enclose*. יצא *to go forth, in Hiph. to bring forth*. גוע *to expire*. עין *the eye, from* ענה *to reflect*. ראה *to see*.

19. היה *to be*. בטן *the belly*. קבר *a grave, or sepulchre, to bury*. יבל *in Niph. to be carried*.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou hid in thine heart; I know that this *is* with thee.

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, woe unto me; and *if* I be righteous, *yet* will I not lift up my head: *I am* full of confusion; therefore see thou mine affliction.

16 For it increaseth. Thou huntest me as a fierce lion; and again thou showest thyself marvellous upon me.

17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.

18 Wherefore then hast thou brought me forth out of the womb? O that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 *Are* not my days few? cease *then*, and let me alone, that I may take comfort a little,

21 Before I go *whence* I shall not return, *even* to the land of darkness, and the shadow of death:

20. *few*, to be diminished. חרל *to cease*. The Keri is וחרל. שׁת *to set* or *place*, and before כ *to set from*, or *let alone*. The Keri is ושת. בלג *to comfort*.

21. *time*, term. ילך *to go*. שב *to return*. חשך *darkness*, to be dark, to impede. צלמות *the shadow* or *darkness of death*, from צל *a shadow*, and מות *death*.*

* This word signifies the state of the dead in general, whether good or evil, and so do שאול *the grave*, בור *the pit*, אבני בור *the stones of the pit*, דומה *silence*, and the Greek word ἀδης *the invisible world*. This was supposed to be under the surface of the earth, where Samuel and Saul, Abraham and the epicure were supposed to be. הַנֶּם *the valley of Hinnom*, and its derivative גִּמְזוּץ, and תַּפְתַּת rendered *Tophet*, were terms expressive of the place or state of the damned. But separate spirits are no more necessarily connected with space, than their happiness is dependent on objects of sense. The change

22 אל ארץ חשך וצלמות: ארץ עפחה כמו אפל
צלמות ולא סדרים ותפע כמו אפל:

22. עפחה "*its light*." Park. "*the greatest darkness*." Taylor. Vide Job xi. 17. Prov. xxiii. 5. Isa. viii. 22. ix. 1. (viii. 23) Amos iv. 13, from עף *to flutter*. אפל *darkness, to hide*. סדר *order*, perhaps the same with שדר *a row of pillars, or a well lighted piazza*. Vide Judges iii. 23. 1 Kings vi. 9. 2 Kings xi. 8. 2 Chron. xxvii. 14. תפע "*light*," Park. "*tenebrescet*," Pagninus, from פַּע *to shine*.

of representation as to the place of the blessed under the gospel dispensation, they being now supposed to ascend, seems to have arisen from circumstances. The most honourable place of the gods was supposed to be above, it was proper therefore that Christ should be

22 A land of darkness; as darkness *itself*; and of the shadow of death, without any order, and *where* the light *is* as darkness.

represented as coming from thence, and returning thither. And the encouragement he gave his disciples was that they should be with him. But every one may discern that to ascend from opposite sides of the earth is to go in opposite directions. There, also we are told, will be no sun nor moon; the Lord, who can give us here dreams as bright as day, can give us real and eternal light. God will destroy both the belly and meats. The body will arise spiritual, incorruptible, immortal, and fit for the society of pure spirits, when the earth shall have passed away. The identity of the parties in the judgment shall be clear. When this is over, the world, which bears the same relation to our future state, as scaffolding does to a building, will be removed, because when its purposes have been answered it will be useless. This spiritual state is the most excellent and that which alone is intended to be permanent.

JOB XI.

1, 2 ויען צפר הנעמתי ויאמר: הרב דברים לא
 3 יענה ואם איש שפתים יצדק: בריך מתים
 4 יחרישו ותלעג ואין מכלם: ותאמר זך לקחי
 5 ובר הייתי בעיניך: ואולם מי יתן אלזה דבר
 6 ויפתח שפתיו עמך: ויגד לך תעלמות חכמה כי
 7 כפלים לתושיה ודע כי ישה לך אלזה מעונך:
 8 החקר אלזה תמצא אם עד תכלית שרי תמצא:
 9 גבהי שמים מה תפעל עמקה משאול מה תרע:
 10 ארכה מארץ מדה ורחבה מני ים: אם

1. ענה *to answer*. Vide ch. ii. 11.

2. רבה *to multiply*. רבר *to speak*. שפח *to crush*.

3. בריך "in thy sufficiency," Parkh. from ר' *sufficiency*, Vide Prov. xxv. 16. Or from ברא *to feign*. מתים *mortals*, from מה *to die*. חרש *to be silent*. לעג *to deride*. כלם in Hiph. *to put to shame*.

4. זך *pure*, from זכה *to be clean*. לקח *doctrine, to persuade*. בר *to purify*. עין *the eye*, from ענה *to reflect*.

5. אולם *yet notwithstanding*, from אלם *to press*. נחן *to give*. פתח *to open*. שפה *a lip, to crush*.

6. נגד in Hiph. *to declare*. העלמה *a secret*, from עלם *to conceal*. חכם *to be wise*. כפל *double, to double*. הושיה *wisdom, reality, truth*, from ש' *to be*. "Double as to, or in wisdom," Park. "Οτι διπλῆς ἐστὶ τῆς σοφίας." Septuag. "Et quòd multiplex esset lex ejus." Vulg. "Duplo majora esse iis quæ existunt." Tremel. "Quia (meruisti) duplicia secundum legem." Pagnin. "Quia duplicia in essentia." Montan. ידע *to know*. נשה *to be remiss, to forget*. עיה *to pervert*. And know that God has been remiss (or indulgent) to you more than your iniquity deserves.

JOB XI.

- 1 THEN answered Zophar the Naamathite, and said,
 2 Should not the multitude of words be answered? and should a man full of talk be justified?
 3 Should thy lies make men hold their peace? and, when thou mockest, shall no man make thee ashamed?
 4 For thou hast said, My doctrine is pure, and I am clean in thine eyes.*
 5 But oh that God would speak, and open his lips against thee;†
 6 And that he would show thee the secrets of wisdom, that *they are* double to that which is! Know, therefore, that God exacteth of thee *less* than thine iniquity *deserveth*.
 7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?
 8 *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know?
 9 The measure thereof *is* longer than the earth, and broader than the sea.

7. חקר *a searching out, to explore.* מצא *to find out.* תכלית *perfection,* from כלה *to finish.*

8. גבה *to be high.* פעל *to work, devise.* עמוק *to be deep.* שאול *the concealed place,* from שאל *to ask.* ידע *to know.*

9. ארך *to be long.* מר *to measure.* רחב *to be made broad.*

10. חלף *to pass away, to destroy.* סגר *to shut up.* קהל *to gather together.* שב *to turn back.*

11. מתיים *mortals,* from מת *to die.* שוא *vanity.* ראה *to see.* און *iniquity, grief,* from אן *to labour.* בן *to divide, to understand.*

* This charge has been supposed to be not well founded, but see ch. x. 7.

† Vide ch. ix. 15. x. 2.

- 11 יחלף ויסגיר ויקהיל ומי ישיבנו: כי הוא ידע
 12 מתי שוא וירא און ולא יתבונן: ואיש נבוב
 13 ילבב ועיר פרא אדם יולד: אם אתה הכינות
 14 לבך ופרשת אליו כפוך: אם און בדרך הרחיקהו
 15 ואל תשכן באהליך עולה: כי אז תשא פניך
 16 ממום והיית מוצק ולא תירא: כי אתה עמל
 17 תשכח כמים עברו תזכר: ומצהרים יקום חלד
 18 תעפרה כבקר תהיה: ובטחת כי יש תקוה
 19 וחפרת לבטח תשכב: ורבצת ואין מחריד וחלו
 20 פניך רבים: ועיני רשעים תכלינה ומנום אבר
 מנהם ותקותם מפח נפש:

12. לב *hollow, vain*. לכב *to be endued with understanding, from the heart*. ער *a young ass, to rise or stir up*. פרא *a wild ass, to run wild*. ילד *to be born*.

13. כן *to prepare*. פרש *to stretch out*. כף *the hollow of the hand, from to bend*.

14. און *iniquity, from אן labour*. רחק *to be at a distance*. שכן *to dwell*. אהל *to pitch a tent*. עולה *iniquity, from עלה to ascend, or עול to oppress*. Isa. xxvi. 10.

15. נשא *to lift up*. פנים *faces, from פנה to turn*. כום *a spot*. יצק *to pour out, to found*. ירא *to fear*.

16. עמל *labour, affliction, to travail*. שכח *to forget*. עבר *to pass over*. וזכר *to remember*.

17. צהרים *noon, from צהר to be clear*. קם *to rise*. חלד *time, man's time, to glide*. חעפה *light, or עף to glimmer, shine, flutter*. בקר *the morning, to search, survey*.

10 If he cut off, and shut up, or gather together, then who can hinder him?

11 For he knoweth vain men: he seeth wickedness also, will he not then consider *it*?

12 For vain men would be wise, though man be born like a wild ass's colt.

13 If thou prepare thine heart, and stretch out thine hands toward him;

14 If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:

16 Because thou shalt forget thy misery, *and* remember *it* as waters *that* pass away:

17 And *thine* age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope: yea, thou shalt dig *about thee*, and thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.

20 But the eyes of the wicked shall fail, and they shall not escape, and their hope *shall be* as the giving up of the ghost.

18. בטח *to trust, be secure, also confidence, securely.* תקוה *hope, from קוה to stretch towards.* חפר *to dig, as for water, to search, as for food.* שכב *to rest, to lie down.*

19. רבץ *to lie down.* חרר *to tremble, in Hiph. to terrify.* חלה *to make faint, or afflict.* חלות פנים *supplicem fieri alicui.* Ps. xlv. 13. Prov. xix. 6, q. d. fatigare vel dolore afficere vultum.—Dolet enim bonis videre alios miseros. Cocc. פנים *faces, from פנה to turn.* רב *a multitude, many, from רבה to multiply.*

20. עינים *eyes, from ענה to affect, or reflect.* רשע *to be unjust.* כלה *to fail, to finish.* מנוס *flight, a place of refuge, from נס to flee away.* אכר *to perish.* תקוה *expectation, from קוה to hope.* מנפח *a puff, from נפח to breathe out.* נפש *breath, soul, to breathe.* Their hopes a puff of air.

JOB XII.

1, 2 וַיַּעַן אִיּוֹב וַיֹּאמֶר: אֲמַנִם כִּי אֶחָם עִם וְעִמָּכֶם
 3 תַּמּוּת חֲכָמָה: גַּם לִי לִבָּב כְּמוֹכֶם לֹא נָפַל
 4 אֲנִכִּי מִכֶּם וְאֵת מִי אֵין כְּמוֹ אֱלֹהִים: שָׁחַק לִרְעָהוּ
 5 אֱהִיָּה קִרָּא לְאֱלוֹהִים וַיַּעֲנֵהוּ שְׁחֹק צְדִיק תַּמִּים:
 6 לִפִּיד בּוֹז לַעֲשָׂתוֹת שְׁאֵנָן נִכּוֹן לְמוֹעֲדֵי רִגְלִי:
 7 יִשְׁלִי אֱהִלִּים לְשׁוּרִים וּבִטְחוֹת לְמַרְגְּזֵי אֶרֶץ
 8 לְאֶשֶׁר הִבִּיֵּא אֱלֹהִים בִּידֹ: וְאוֹלָם שְׂאֵל נָא
 9 בַּהֲמוֹת וּתְרֹךְ וְעוֹף הַשָּׁמַיִם וַיִּגַּד לָךְ: אוֹ שִׁית
 10 לְאֶרֶץ וּתְרֹךְ וַיִּסְפְּרוּ לְךָ רְגֵי הַיָּם: מִי לֹא יָדַע
 10 בְּכָל אֱלֹהִים כִּי יָד יְהוָה עָשָׂתָה זֹאת: אֲשֶׁר בִּידֹ

1. וַיַּעַן *to answer*. אֹמֵר *to speak*.

2. אֲמַנִם *truly*, from אָמֵן *to confirm*. עִם *people, together with*. מִתּוֹ *to die*. חֲכָמָה *wisdom*, from חָכַם *to be wise*.

3. לִבָּב *to be endued with understanding*. כְּמוֹ *like, as*, from כֹּ as, and מֹ *the very, the what*, from מִה *who*. נָפַל *to fall*. אֵין *not*, from אֵין *labour, vanity*.

4. שָׁחַק *to deride*. רֵעַ *a neighbour*, from רָעָה *to feed*. קִרָּא *to call*. עָנָה *to answer*. צְדִיק *to be just*. תַּמִּים *perfect*, from תָּם *to finish*.

5. לִפִּיד *a lamp*, or לֵ and פִיד *calamity*, "because of affliction." בּוֹז *a reproach, an object of reproach*, from בּוֹ *to reproach*. עֲשָׂתוֹת, *thoughts, splendors*, from עָשָׂה *to shine*. שְׁאֵנָן *the prosperous, at rest, to be tranquil*. נִכּוֹן *the same*. מְוַעֲדִים *prepared*, from כָּן *to make ready*. מְוַעֲדִים *stumblings*, from מְוַעֲד *to totter*. רִגְלִי *the foot*, to impress.

6. שְׂאֵל *to be at quiet*. אֱהִל *a tabernacle*, to pitch a tent. שֹׂרֵר *to destroy utterly, a destroyer*. בִּטְחָה *confidence*, from בָּטַח *to trust*. רִגְנִי *to*

JOB XII.

- 1 AND Job answered and said,
 2 No doubt but ye *are* the people, and wisdom shall die with you.
 3 But I have understanding as well as you: I *am* not inferior to you: yea, who knoweth not such things as these?
 4 I am *as* one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man* is laughed to scorn.
 5 He that is ready to slip with his feet *is as* a lamp despised in the thought of him that is at ease.
 6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.
 7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:
 8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.
 9 Who knoweth not in all these, that the hand of the Lord hath wrought this?

move, in Hiph. *to move with anger*. בא *to come*, or *go*, in Hiph. *to bring*. יד *the hand*, from ירה *to extend*.

7. אולם *truly*, from אלם *to press together*. שאל *to ask*. בהמות, perhaps some large beast, being joined with a singular verb, or it is בהמה *a brute*. ירה *to guide*, *teach*. עף *to fly*. שם *to place*. נגר *to show*, or *declare*.

8. שיח *the shrub*; or שיח *to bow down*, or *meditate*, from שח the same. ירה *to teach*. ספר *to narrate*, or *tell*. רג *a fish*, *to increase*. ים *the sea*, from הם *to tumultuate*.

9. ידע *to know*. כל *all*, from כלה *to complete*. יד *the hand*, from ירה *to extend*. עשה *to do*. יהוה num. 154.*

* This is the only place in the dialogue between the friends and

- 11 נפש כל חי ורוח כל בשר איש: הלא און מלין
 12 תבחן וחד אכל יטעם לו: בישויים חכמה
 13 וארך ימים תבונה: עמו חכמה וגבורה לו עצה
 14 ותבונה: הן יהרום ולא יבנה יסגר על איש ולא
 15 יפתח: הן יעצר במים ויבשו וישלחם ויהפכו
 16, 17 ארץ: עמו עז ותושיה לו שגג ומשנה: מוליך
 18 יועצים שולל ושפטים יהולל: מוסר מלכים
 19 פתח ויאסר אזור במתניהם: מוליך כהנים שולל
 20 ואיתנים יסלף: מסיר שפה לנאמנים וטעם

10. נפש *to breathe*. חיה *to live*. רוח *spirit, air*. בשר *flesh, to spread out*. איש *a man, from יש substance, to be*.

11. און *the ear, to weigh*. מלין *the Chaldee termination, the same as מלים speeches, from מל to articulate*. כחן *to try*. חן *the palate*. אכל *food, to eat*. טעם *to taste*.

12. ישיש *old age, from יש is*. חכם *to be wise*. ארך *to prolong*. יום *a day*. תבונה *discernment, from בן to distinguish*.

13. חכם *to be wise*. גבר *to be strong*. יעץ *to advise*. בן *to distinguish*.

14. הרס *to destroy*. בנה *to build*. סגר *to shut*. יש *to be*. פתח *to open*.

15. עצר *to restrain*. המה *to tumultuate*. יבש *to dry up*. שלח *to send forth*. הפך *to overthrow*.

16. ען *to be strong*. תושיה *wisdom, reality, from יש to be*. שגג *to err through ignorance*. שגה *in Hiph. to cause to err*.

17. ילך *to go, in Hiph. to lead, or steer*. יעץ *to give counsel*. שלל *to strip, or spoil*. שולל *Aquila a prey, Septuag. a captive, Schmidt as a*

Job in which יהוה occurs, and here אלוה is found in seven of Kennicott's codices and in two of those of De Rossi. שר' is used above thirty times. Vide Exod. vi. 3.

10 In whose hand *is* the soul of every living thing, and the breath of all mankind.

11 Doth not the ear try words, and the mouth taste his meat?

12 With the ancient *is* wisdom; and in length of days understanding.

13 With him *is* wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up; also he sendeth them out, and they overturn the earth.

16 With him *is* strength and wisdom: the deceived and the deceiver *are* his.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

fool. Tremell. *Qui facit ut consulti deveniant in dementiam.* Vulgat. *In stultum finem.* Montan. *spoliatum.* שפט *to judge.* חלל *to be foolish.*

18. מוסר *restraint, bond, binding power, from* יסר *to restrain.* כליך *to reign.* פתח *to open, or loose.* אכר *to bind, to confine.* אזור *a girdle, from* אור *to gird.* מתנים *the loins.*

19. ילך *and* שלל *vide ver.* 17. כהן *to minister, a priest.* איתן *and* איתן *strong.* סלק *to overthrow.*

20. כר *to turn aside.** שפה *to crush, the lip, speech.* נאמן *faithful, from* אמן *to be steady.* טעם *to taste, discernment.* זקן *to be old, an old man.* לקח *to take away.*

21. שפן *to pour.* בוז *reproach, בוז to spoil of honour.* נר"ב *free-born, noble, from* נרב *to offer freely.* מו"ה *a girdle, strength.* אפק *to be strong.* רפה *to weaken.*

* Having said ver. 12, "With the ancient is wisdom," &c. Job here shows that the superior wisdom of God can defeat the wise counsels of the aged, who most excel among men.

- 21 זקנים יקח: שופך בוז על נדיבים ומזיח אפיקים
 22 רפה: מגלה עמקות מני חשך ויצא לאור צלמות:
 23 משגיה לגוים ויאברם שטח לגוים וינחם:
 24 מסיר לב ראשי עם הארץ ויתעם בתהו לא
 25 דרך: ימששו חשך ולא אור ויתעם כשכור:

22. גלה *to reveal*. עמק *to be deep*. יצא *to come forth*. אור *light*, from
 אר *to flow*. צל *a shadow*, and מות *death*.

23. שגא *to increase*. גוי *a nation*, from גו *a body*. אבר *to destroy*. שטח
to enlarge, or to scatter. נח from נחה *to guide*, or from נח *to settle in*
a place.

21 He poureth contempt upon princes, and weakeneth the strength of the mighty.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them *again*.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is no way*.

25 They grope in the dark without light, and he maketh them to stagger like a drunken *man*.

24. כר *to turn aside*. תעה *to wander*. הרו *without order, a waste place*, from תה *waste*.*

25. כשש *to feel again and again*, כש *to search*. תעה *to wander*. שר *to be intoxicated*.

* This verse presents what must have been an exact picture of the condition of those chiefs or leaders of different clans in Arabia; who, after a season of prosperity, are in their turn foiled by others, and wander dispirited, in trackless ways, to avoid their enemies.

JOB XIII.

1 הן כל ראתה עיני שמעה אזני ותבן לה:
 2 כדעתכם ידעתי גם אני לא נפל אנכי מכם:
 3 אולם אני אל שרי ארבר והוכח אל אל
 4 אחפץ: ואולם אתם טפלי שקר רפאי אלל
 5 כלכם: מי יתן החרש תחרישון ותהי לכם
 6 לחכמה: שמעו נא תוכחתי ורבות שפתי הקשיבו:
 7, 8 הלא אל תדברו עולה ולו תדברו רמיה: הפניו
 9 תשאון אם לאל תריבון: הטוב כי יחקר אתכם
 10 אם כהתל באנוש תהתלו בו: הוכח יוכיח
 11 אתכם אם בסתר פנים תשאון: הלא שאתו
 12 תבעת אתכם ופחדו יפל עליכם: זכרניכם
 13 משלי אפר לגבי חמר גביכם: החרישו ממני

1. ראה *to see*. ענה *to reflect*. שמע *to hear*. און *to weigh*. בן *to discern*.

2. ידע *to know*. נפל *to fall*.

3. אלם *to compress*. שרי *the Bountiful*. שרה *a pourer*. יכח *to manifest*, in Hiph. *to cause to see, to reason*. חפץ *to desire*.

4. אלל *to connect together*. שקר *to speak falsely*. רפא *to heal*. אלל *naught*, from אל *no, to prevent*.

5. נתן *to give*. חרש *to be silent*. חכם *to be wise*.

6. רב *to contend*. שמע *to hear*. תוכחת *proof, a reason*, from יכח *to manifest*. שפה *to crush, a lip*. קשב *to hearken*.

7. רבר *to speak*, עלה *to ascend*, hence על *a yoke of dominion*, and עולה *oppression, injustice, iniquity*. רמיה *deceit*, from רמה *to defraud*.

8. פנים *faces*, from פנה *to turn*. נשא *to take or bear*, but with פנים *to regard with favour*. רב *to contend*.

JOB XIII.

1 LO, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I *am* not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye *are* forgers of lies, ye *are* all physicians of no value.

5 O that you would altogether hold your peace, and it should be your wisdom!

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will you speak wickedly for God? and talk deceitfully for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.

9. טב *to be or do good*. חקר *to investigate*. החל *to mock, or trifle*. אנוש *a man*, from אנש *to be infirm*.

10. יכח *to reprove*. כתר *to lie hidden*. נשא *vide ver. 8*.

11. שאה *elevation, majesty*, from נשא *to lift up*; or שאה *desolation*, from שאה *to confound*. בעת *to terrify*. פחד *to fear, to tremble*. נפל *to fall*.

12. זכרון *memory*, from זכר *to remember*. * משל *to rule, to liken, a resemblance*. אפר *ashes*, from פר *to break*. גב *the back*. חמר *mud, to disturb*.

* " Your remembrances זכרונכם (*your quoting of memorable say-*

14 ואדברה אני ויעבר עלי מה: על מה אשא בשרי
 15 בשני ונפשי אשים בכפי: הן יקטלני לא איחל
 16 אך דרכי אל פניו אוכיה: גם הוא לי לישועה
 17 כי לא לפניו חנף יבוא: שמעו שמוע מלתי
 18 ואחותי באזניכם: הנה נא ערכתי משפט ירעתי
 19 כי אני אצדק: מי הוא יריב עמרי כי עתה
 20 אחריש ואגוע: אך שתים אל תעש עמדי אז
 21 מפניך לא אסתר: כפך מעלי הרחק ואימתך אל
 22 תבעתני: ומרא ואנכי אענה או אדבר והשיבני:
 23 כמה לי עונות וחטאות פשעי וחטאתי הדיעני:
 24, 25 למה פניך תסתיר ותחשבני לאויב לך: העלה
 26 נדף תערוץ ואת קש יבש תרדף: כי תכתב

13. הרש *to be silent*. דבר *to speak*. עבר *to pass over*.

14. נשא *to take*. בשר *to spread*. שן *a tooth*, from שנה *to renew*. שם *to put*. כפה *to bend*.

15. קטל *to slay*. יחל *to hope*. אך *yet indeed*, from נכה *to strike*. דרך *to go away*. פנה *to turn*. יכח *to open one's cause*.

16. גם *moreover*. ישועה *salvation*, from ישע *to save*. חנף *to pollute*. בא *to come*.

17. שמע *to hear*. מלה *a word*, from מל *to talk*. אחוה *a declaration*, from חוה *to show or declare*. אין *an ear*, to weigh.

18. ערך *to order*. משפט *judgment, cause*, from שפט *to judge*. ידע *to know*. צדק *to justify, declare just, to acquit*.

19. רב *to contend*. חרש *to be silent*. גוע *to expire*.

ings) are like ashes, or dirt; your bodies גביכם *your heaps*, eminencies, your strongest arguments, *to heaps of clay*, soon washed away." J. Taylor.

13 Hold your peace, let me alone that I may speak, and let it come on me what *will*.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

16 He also *shall be* my salvation; for an hypocrite shall not come before him.

17 Hear diligently my speech and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.

19 Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two *things* unto me; then will I not hide myself from thee:

21 Withdraw thine hand far from me; and let not thy dread make me afraid:

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

20. שתיים *two*, from שנה *to repeat*. עשה *to do*. פנה *to turn*. כתר *to hide*.

21. כף *the hand*, from כפה *to bend*. רחק *to be at a distance*. אימה *terror*, from אים *terrible*, which may be from ים or הם *to tumultuate*. בעה *to terrify*.

22. קרא *to call*. ענה *to answer*. או *or*, from אוה *to choose*. דבר *to speak*. שב *to render*.

23. עוה *to pervert*. חטא *to deviate*. פשע *to prevaricate*. ידע *to know*.

24. פנה *to turn*. כתר *to conceal*. חשב *to reckon*. איב *an enemy*.

25. עלה *a leaf, to ascend*. נרף *to scatter*. ערץ *to break*. קש *stubble, to collect*. יבש *to dry*. ררף *to follow*.

27 עלי מררות ותורישני עונות נעורי: ותשם בסד
 רגלי ותשמור כל ארחתי על שרשי רגלי
 28 תתחקה: והוא כרקב יבלה כבגד אכלו עש:

26. כתב *to write*. מרר *to be very bitter*. ירש *to inherit*. עוה *to pervert*.
 נער *to agitate, a child*.

27. שם *to place*. כר *a clog*. רגל *a foot*. שמר *to keep*. ארח *to journey*.
 שרש *to take root*. חקה *to imprint*.

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth-eaten.

28. רקב *to putrefy*. בלה *to grow old*. בגר *a covering, to be deceitful*.
אכל *to eat*. עש *a moth*, עשש *to consume*.

JOB XIV.

1, 2 אֲדָם יִלְוֶה אִשָּׁה קָצַר יָמִים וְשִׁבְעָה רָגַז: כְּצִיץ
 3 יֵצֵא וַיִּמָּל וַיִּבְרַח כְּצֶלֶל וְלֹא יַעֲמֹד: אָף עַל זֶה
 4 פָּקַחַת עֵינֶיךָ וְאֹתִי תִבְיֵא בְּמִשְׁפַּט עֹמֵךְ: מִי יִתֵּן
 5 טָהוֹר מִטְּמֵא לֹא אַחֵר: אִם חֲרוּצִים יָמָיו מִסֵּפֶר
 6 חֲרָשָׁיו אַתָּךְ חָקוּ עֲשִׂית וְלֹא יַעֲבֹר: שְׁעָה מַעֲלִיו
 7 וַיַּחְדֵּל עַד יִרְצֶה כְּשֹׂכִיר יוֹמוֹ: כִּי יֵשׁ לְעֵץ תְּקוּרָה
 8 אִם יִכְרֹת וְעוֹד יַחֲלִיף וַיּוֹנֶקְתוּ לֹא תַחְדֵּל: אִם
 9 יִזְקֵן בָּאָרֶץ שְׂרָשׁוֹ וּבַעֲפָר יָמוּת גִּזְעוֹ: מִרְחַם מִים
 10 יִפְרַח וְעֲשֶׂה קִצִּיר כְּמוֹ נֹטֶעַ: וְגִבֹּר יָמוּת וַיַּחֲלֵשׁ
 11 וַיִּגְוַע אֲדָם וַאֲיוֹ: אֲזֻלוּ מִים מִנִּי יָם וְנָהָר יַחֲרֹב

1. אֲדָם *man, to be red*, perhaps from רָמָה *to form a likeness*. יִלְוֶה *to bear, or beget*. אִשָּׁה *woman*, from אִישׁ *man*, which may be from יֵשׁ *to be*. קָצַר *to cut short*. יוֹם *a day*. שִׁבְעָה *to saturate*. רָגַז *trouble, fear, to tremble*.

2. צִיץ *a flower, to flourish*. יֵצֵא *to come, or go forth*. נָמַל *to cut off*. בָּרַח *to flee*. צֶלֶל *a shadow*. עָמַד *to stand, or remain*.

3. אָף *indeed*, from אָפָה *to heat*. זֶה *this*. פָּקַח *to open*. עָנָה *to reflect*. בָּא *to come, in Hiph. to bring*. שִׁפְטָה *to judge*.

4. נָתַן *to give*. טָהוֹר *to be pure*. טְמֵא *to be impure*. אַחֵר *one, from יָחַד to unite*.

5. חָרַץ *to determine*. יוֹם *day*. סִפֵּר *to number*. חָרַשׁ *to renew*. חָק *a statute, to mark out*. עָשָׂה *to make*, עָבַר *to pass over*.

6. שְׁעָה *to turn away*. חָדַל *to cease*. רִצָּה *to please*. Trem. "desistat." Vulg. "quiescat." Septuag. "ἡσυχασα." שָׂכַר *to hire*.

7. עֵץ *a tree, from עָצָה to fix*. תְּקוּהָה *hope, from קוּה to stretch towards*.

JOB XIV.

- 1 MAN *that is* born of a woman *is* of few days, and full of trouble.
 2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.
 3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?
 4 Who can bring a clean *thing* out of an unclean? not one.
 5 Seeing his days *are* determined, the number of his months *are* with thee; thou hast appointed his bounds that he cannot pass:
 6 Turn from him that he may rest, till he shall accomplish, as an hireling, his day.
 7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.
 8 Though the root thereof wax old in the earth, and the stock thereof die in the ground:
 9 Yet through the scent of water it will bud, and bring forth boughs like a plant.
 10 But man dieth and wasteth away; yea, man giveth up the ghost, and where *is* he?
 11 As the waters fail from the sea, and the flood decayeth and drieth up;

כרת *to cut off*. ער *yet, time, to testify*. חלף *to pass on, in Hiph. to renew*. יונקה and יונק *a sprout, or twig, from ינק to suck*. חדל *to cease*.

8. וקן *to grow old*. שרש *a root, to take root, or root up*. עפר *dust*. מת *to die*. גויע *a stump or stock, to cut off*.

9. ריח *the inhaling of vegetables, by means of their tubes, of nutritive moisture, from רוח to inspire, פרח to produce, to germinate*. עשה *to make*. קצר *a branch, from קצר to cut short*. נטע *a plant, to plant*.

10. גבר *a man, to be strong*. מת *to die*. חלש *to be weak*. גויע *to expire*. ארם v. l.

11. אול *to depart*. ים *the sea, plur. ימים seas*. ים with מ formative. מים *in reg. מי waters*. נהר *a river, to flow*. חרב *to waste, to be diminished*. יבש *to become dry*.

12 ויבש: ואיש שכב ולא יקום עד בלתי שמים
 13 לא יקיצו ולא יערו משנתם: מי יתן בשאול
 תצנני תסתירני עד שוב אפך תשיר לי חק
 14 ותזכרני: אם ימות גבר היחיה כל ימי צבאי
 15 איחל עד בוא חליפתי: תקרא ואנכי אענך
 16 למעשה ידיך תכסף: כי עתה צערי תספור לא
 17 תשמור על חטאתי: חתם בצרור פשעי ותטפל
 18 על עוני: ואולם הר נופל יבור וצור יעתק
 19 ממקומו: אבנים שחקו מים תשטף ספיחיה עפר
 20 ארץ ותקות אנוש האבדת: תתקפהו לנצח ויהלך
 21 משנה פניו ותשלחהו: יכבדו בניו ולא ידע
 22 ויצערו ולא יבין למו: אך בשרו עליו יכאב
 ונפשו עליו תאבל:

12. ויבש *to lie down*. קם *to rise*. בלה *not*, from בלה *to wear out*. שמים *the heavens*, from שם *to place*. יקץ *to awake*, perhaps the root is קץ *to harass*. ער *to raise up*, or rouse. שנה *sleep*, from ישן *to sleep*.

13. נתן *to give*. שאל *to ask*. צפן *to hide*. כתר *to hide*. שב *to turn away*. אף *heat*, from אפה *to be warm*. שת *to appoint*. חק *an ordinance, a set time, or place, to define*. זכר *to remember*.

14. מת *to die*. גבר *to be strong, a man*. חיה *to live*. יום *day*. צבא *to war*. יחל *to wait*. בא *to come or go*. הלף *to change*.

15. קרא *to call*. ענה *to answer*. עשר *to work*. ירה *to cast out*. כסף *to desire*.

16. עת *time*. צער *to step*. ספר *to number*. שמר *to observe*.

17. חתם *to seal*. צרר *to bind up closely, a bundle*. פשע *to pass, a transgression*. טפל *to sew up*. עון *iniquity, from עוה to pervert*.

18. אולם *yet*, from אלם *to compress*. הר *a mountain*, from הרה *to protuberate*. נפל *to fall*. נבל *to wear away*. צר *to bind, a hard stone*. עתק *to remove*. מקום *a place, from קם to stand*.

12 So man lieth down, and riseth not: till the heavens *be* no more they shall not awake, nor be raised out of their sleep.

13 Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live *again*? All the days of my appointed time will I wait, till my change come.

15 Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands.

16 For now thou numberest my steps; dost thou not watch over my sin?

17 My transgression *is* sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones; thou wastest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendeth him away.

21 His sons come to honour, and he knoweth *it* not: and they are brought low, but he perceiveth *it* not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

19. אבן *a stone*, from בנה *to build*. שחק *to wear*. ים *sea*. שטף *to overflow*. כפיה *what adheres*, from ספח *to unite*. עפר *dust*. ארץ *the earth*, from רץ *to run*, or crush. קוה *to stretch towards*. אנש *to be infirm*. אבר *to destroy*.

20. תקף *to prevail*. נצח *beyond, continuance*. הלך *to go*. שנה *to change*. שלח *to send away*.

21. כבד *to honour*. בנה *to build*. ידע *to know*. צער *to be mean*. בן *to divide, to understand*.

22. אך *yet indeed*, from נכה *to strike*. בשר *flesh, to spread*. כאב *to pain*. נפש *to breathe*. אבל *to mourn*.

JOB XV.

1, 2 ויען אליפז התימני ויאמר: החכם יענה דעת
 3 רוח וימלא קדים בטנו: הוכח בדבר לא יסכון
 4 ומלים לא יועיר בם: אף אתה תפר יראה
 5 ותגרע שיחה לפני אל: כי יאלף עונד פיך
 6 ותבחר לשון ערומים: ירשיעך פיך ולא אני
 7 ושפתיד יענו בך: הראישון אדם תולד ולפני
 8 גבעות חוללת: הבסוד אלוה תשמע ותגרע אליך
 9 חכמה: מה ידעת ולא נדע תבין ולא עמנו הוא:
 10 גם שב גם ישיש בנו כביר מאביך ימים:

1. ענה *to answer*. Vide ch. ii. 11.

2. חכם *to be wise, wisdom*. רעת *knowledge*, from ידע *to know*. רוח *wind*. מלא *to fill*. קדם *to go before, antiquity, the east, hence קדים the east wind, and also the east*. בטן *the belly*.

3. יכח *to demonstrate*. דבר *to speak*. ככן *to profit*. מל *to articulate*. יעל *to benefit*.

4. פר *to dissipate*. ירא *to fear*. נרע *to withhold, or diminish*. שיחה *deep meditation, from שח to bow*. פנים *the face, from פנה to turn*. אל *the Interposer, God, to interpose*.

5. אלף *to lead, teach*. עין *iniquity, from עוה to pervert*. פה *in regim*. פי *the mouth*. בחר *to choose*. לשון *the tongue, from לש to knead, or twist*. ערום *subtle, also wise, from ערם naked, active*.

6. רשע *to be unjust, in Hiph. to condemn*. שפה *the lips, from שפה to crush, a lip*. ענה *to reply*.

7. ראישון *firior, from ראש the beginning*. אדם *Adam, man, from רמה*

JOB XV.

- 1 THEN answered Eliphaz the Temanite, and said,
 2 Should a wise man utter vain knowledge, and fill his belly with the east wind?
 3 Should he reason with unprofitable talk? or with speeches where-with he can do no good?
 4 Yea, thou castest off fear, and restrainest prayer before God.
 5 For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty.
 6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.
 7 *Art* thou the first man *that* was born? or wast thou made before the hills?
 8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?
 9 What knowest thou, that we know not? *what* understandest thou, which *is* not in us?
 10 With us *are* both the gray-headed and very aged men, much elder than thy father.
-

to build. יִלַּד *to beget, bear, or be born.* פָּנִים *faces, from* פָּנָה *to turn.*
 גִּבְעָה *a mountain.* חָלַל *to bring forth, from* חָל *to open.*

8. סֹד and סֵד *a secret.* אֱלֹהֵי Park. supposes refers to the Redeemer, bearing the curse, אֱלֹהֵי *to curse,* but rather from אֱלֹהֵי Arab. *to reverence.* שָׁמַע *to hear.* גָּרַע *to withhold.* חָכָם *to be wise.*

9. מִי and מַה *who, or what.* יָדַע *to know.* בֵּן *to divide, understand.*
 עַם *with, people.*

10. גַּם *also, abundance.* שָׁב *to return, to be old, old.* יָשֵׁן and יָשָׁן *very old.* כְּבִיר *abundant, from* כָּבַד *to multiply.* אָב *a father, from* אָכַח *to take pleasure in.* יוֹם *day.*

- 11 המעט ממך תנחומות אל ודבר לאט עמך:
 12, 13 מה יקחך לבך ומה ירזמון עיניך: כי תשיב
 14 אל אל רוחך והוצאת מפיד מלין: מה אנוש
 15 כי יזכה וכי יצדק ילוד אשה: הן בקדשיו לא
 16 יאמין ושמים לא זכו בעיניו: אף כי נתעב
 17 ונאלח איש שתה כמים עולה: אחוך שמע לי
 18 וזה חזיתי ואספרה: אשר חכמים יגידו ולא
 19 כחדו מאבותם: להם לבדם נתנה הארץ ולא
 20 עבר זר בתוכם: כל ימי רשע הוא מתחולל
 21 ומספר שנים נצפנו לעריץ: קור פחדים באזניו
 22 בשלום שורד יבואנו: לא יאמין שוב מני חשך
 23 וצפו הוא אלי הרב: נדר הוא ללחם איה ידע
 24 כי נכון בידו יום חשך: יבעתהו צר ומצוקה

11. המעט *small, to be diminished.* תנחומות *consolations, from נחם to comfort.* דבר *to speak.* לאט *to lie hid.*

12. לקח *to take.* לב *the heart.* רזם *to be contracted, to wink.*

13. שב *to return, answer.* צא *to go out.* פה *the mouth.* מל *to speak.*

14. זכה *to be pure.* צדק *to justify.* ילד *to be born.*

15. קדש *to sanctify.* Vide ch. v. 1. אמן *to be steady, in Hiph. to believe.* זכה *to be clean.*

16. תעב *to loathe, in Niph. to be abominable.* אלה *in Niph. to be corrupt.* שתה *to drink.* עלה *to ascend, oppress.*

17. חוה *to declare.* שמע *to hear.* חוה *to see.* ספר *to relate.*

18. חכם *to be wise.* נגר *to tell.* כחר *to conceal.* אב ver. 10.

19. לבר *apart, from בר alone.* נתן *to give.* עבר *to pass over.* זר *a stranger, to be strange.* הין *the midst, from תן to be within.*

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thy eyes wink at,

13 That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?

14 What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight:

16 How much more abominable and filthy *is* man, which drinketh iniquity like water?

17 I will show thee, hear me; and that *which* I have seen I will declare;

18 Which wise men have told from their fathers and have not hid *it*:

19 Unto whom alone the earth was given, and no stranger passed among them:

20 The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor.

21 A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him..

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

20. רשע *to be unjust*. חלל in Hithp. *to torment oneself*. כפר *to number*. שנה *to repeat*. צפן *to hide*. ערץ *to agitate*.

21. פחד *to shake, to fear*. און *to weigh, an ear*. שדר *to break in pieces*. בא *to come*.

22. אמן in Hiph. *to believe*. שב *to return*. צפו *one watched for, from* צפה *to watch*. חרב *to destroy*.

23. נדר *to wander*. לחם *to eat*. איה *where, from* אי *a settlement*. כן *to prepare*. ירה *to cast forth*.

24. בעה *to terrify*. צר *to enclose*. צק *to press down*. תקף *to prevail*. עתר *to prepare*. כידור *an attack*.

25 תתקפהו כמלך עתיד לכירור: כי נטה אר אר
 26 ירו ואל שדי יתגבר: ירוץ אליו בצואר בעבי
 27 גבי מגניו: כי כסה פניו בחלבו ויעש פימה עלי
 28 כסל: וישוכן ערים נכחרות בתים לא ישבו למו
 29 אשר התעתרו לגלים: לא יעשר ולא יקום חילו
 30 ולא יטה לארץ מנלם: לא יסור מני חשך
 31 יונקתו תיבש שלהבת ויסור ברוח פיו: אל יאמן
 32 בשו נתעה כי שוא תהיה תמורתו: בלא יומו
 33 תמלא וכפתו לא רעננה: יחמם בגפן בסרו
 34 וישלך כזית נצתו: כי ערת חנף גלמוד ואש
 35 אכלה אהלי שחר: הרה עמל וילד און ובטנם
 תכין מרמה:

25. נטה *to stretch out*. שרה *to pour, or shed*. גבר *to be strong*.

26. נבים *נבים* *to run*. צואר *the neck*. עבי *thickness, from עבה to be thick*. בוסים *bosses, from גב a protuberance*. כנן *a shield, from נן to protect*.

27. כסה *to cover*. חלב *fat*. פימה *fat*. כסל *the loins, strength, stupidity*.

28. ישב *to inhabit*. ערים *a city, from ער to stir up*. כחר *to conceal*. יתגבר *to inhabit*. ירוץ *in Hith. to be ready*. גל *a heap, to roll together*.

29. יעשר *to be rich*. קם *to stand*. יחל *to abide, hence חיל strength, substance*. נטה *to stretch out*. מנלם *perfection, from נלה to complete*.

30. יסור *to depart*. נק *to suck*. יבש *to dry up*. שלהבת *a dissolving flame, from של to dissolve, and להב a flame*.

31. שוא *vanity*. תעה *to err*. תמורה *exchange, from ימר to change*.

32. מלא *to fulfil*. כפה *to bend*. רענן *to flourish*.

33. חמם *to cast away*. גפן *a vine, from נגף to strike*. בסר *an unripe grape*. שלך *to cast away*. זית *the olive tree, from זיו brightness*. נצה *to shoot forth*.

23 He wandereth abroad for bread, *saying*, Where *is it?* he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even on his neck*, upon the thick bosses of his bucklers;

27 Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

31 Let not him that is deceived trust in vanity: for vanity shall be his recompense.

32 It shall be accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.

35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

34. ערה *an assembly*, from יעד *to appoint*, or *convene*. חנף *to be defiled*. גלמוד *solitary*, from גלם *to wrap together*, or from גל *a round mass*, and עמד *to subsist*; it also signifies *a rock*, which is a sense of the word in Arabic. אש *fire*. אכל *to eat*. אהל *to pitch a tent*. שחד *to bribe*.

35. הרה *to conceive*. עמל *to toil*. ילר *to bear*. און *vanity*, from אן *labour*. בטן *the belly*. כן *to prepare*. מרמה *fraud*, from רמה *to project*, *to cheat*.

JOB XVI.

1, 2 ויען איוב ויאמר: שמעתי כאלה רבות מנחמי
 3 עמל כלכם: הקץ לדברי רוח או מה ימריצך
 4 כי תענה: גם אנכי ככם אדברה לו יש
 נפשכם תחת נפשי אחבירה עליכם במלים
 5 ואניעה עליכם במו ראשי: אאמצכם במו פי
 6 וניד שפתי יחשך: אם אדברה לא יחשך כאבי
 7 ואחרלה מה מני יהלך: אך עתה הלאני השמות
 8 כל עדתי: ותקמטני לעד היה ויקם בי כחשי
 9 בפני יענה: אפו טרף וישטמני חרק עלי בשני
 10 צרי ילטוש עיניו לי: פערו עלי בפיהם בחרפה
 11 הכו לחיי יחד עלי יתמלאון: יסגירני אל אל
 12 עויל ועל ידי רשעים ירטני: שלן הייתי ויפרפרני
 13 ואחז בערפי ופצפצני ויקימני לו למטרה: יסבו

1. ענה *to answer*.

2. נחם *to comfort*. עמל *to labour*.

3. קצה *to make an end*. כרץ *to be strong*, in Hiph. *to embolden*.

4. לו *O that*, from לוח *to associate*. החה *instead of*, from נחת *to descend*. חבר *to join words together, to consociate*. מל *to articulate*. נע *to move*. במו *with*, ב and מו or מה *whose*.

5. אמן *to be strong*. ניד *motion, from נד to move*. חשך *to restrain*.

6. כאב *to grieve*. חרל *to cease*. הלך *to go away*.

7. לאה *to be weary*. שכם *to be desolate*. יער *to assemble*.

8. קמט *to wrinkle*. ער *to bear witness*. קם *to rise*. כחשי *he that belieth me*. כחש *to fail of truth, or of fatness, &c.*

JOB XVI.

- 1 THEN Job answered and said,
 2 I have heard many such things: miserable comforters *are* ye all.
 3 Shall vain words have an end? or what emboldeneth thee that thou answerest?
 4 I also could speak as ye *do*; if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.
 5 *But* I would strengthen you with my mouth, and the moving of my lips should assuage *your grief*.
 6 Though I speak, my grief is not assuaged; and *though* I forbear, what am I eased?
 7 But now he hath made me weary: thou hast made desolate all my company.
 8 And thou hast filled me with wrinkles, *which* is a witness *against me*: and my leanness rising up in me beareth witness to my face.
 9 He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy winketh his eyes upon me.
 10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.
 11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.
 12 I was at ease, but he hath broken me asunder: he hath also ta-

9. אפה *to heat*. טרף *to tear*. שטם *to hate*. חרק *to gnash the teeth*. שן *a tooth*, from שנה *to renew*. צר *an oppressor*, *to enclose*. לטש *to whet*, *to stare*.

10. פער *to open*. חרף *to reproach*. נכה *to strike*. לחי *the under jaw-bone*, from לח *smooth*. מלא *to fill*, in Hithp. *to glut oneself*.

11. סגר *to shut up*, in Hiph. *to give up*. עייל *an oppressor*, from עלה *to ascend*. ירט *to turn over*.

12. שלה *to be at ease*. כרפר *to break in pieces*. אחז *to lay hold on*. ערף *the neck*, *to fall in drops*. נפצפץ *to shatter into small pieces*, of נפץ *to disperse*. קם *to stand up*. נטר *to watch*, *a mark*.

עלי רביו יפלה כליותי ולא יחמר ישפך לארץ
 14 מדרתי: יפרצני פרץ על פני פרץ ירץ עלי
 15 כגבור: שק תפרתי עלי גלדי ועללתי בעפר
 16 קרני: פני חמרמרה מני בכי ועל עפעפי צלמות:
 17, 18 על לא חמס בכפי ותפלתי זכרו: ארץ אל
 19 תכסי דמי ואל יהי מקום לזעקתי: גם עתה
 20 הנה בשמים עדי ושהדי במרומים: מליצי רעי
 21 אל אלורה רלפה עיני: ויוכה לגבר עם אלורה
 22 ובן אדם לרעהו: כי שנות מספר יאתיו וארח
 לא אשוב אהלך:

13. רב *to be great or many*. פלח *to cleave*. כליות *the kidneys*, from כלה *to prepare*. חמר *to spare*. שפך *to pour out*. מר *to be bitter*.

14. פרץ *to break*. רץ *to run*. גבר *to be strong*, hence גבור *a strong man*.

15. שק *a sack*. תפר *to sew*. גלד *the skin*. עלל *to cover*. קרן *horn, glory, gray hairs*.

16. חמרר *to be very foul, or much disordered*, from חמר *to disturb*. בכה *to weep*. עפעפים *eye-lids*, from עפף *to flutter*.

17. חמס *to force away*. כף *the hand*. תפלה *prayer*, from פלה *to separate*.

18. ככה *to cover*. דם *blood*, from דמה *to equalize*. ויעך *to cry*.

ken *me* by my neck, and shaken *me* to pieces, and set *me* up for his mark.

13 His archers compass *me* round about; he cleaveth my reins asunder, and doth not spare: he poureth out my gall upon the ground.

14 He breaketh *me* with breach upon breach: he runneth upon *me* like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and on mine eyelids *is* the shadow of death;

17 Not for *any* injustice in my hands: also my prayer *is* pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness *is* in heaven, and my record *is* on high.

20 My friends scorn *me*; *but* mine eye poureth out *tears* unto God.

21 Oh that one might plead for a man with God, as a man *pleadeth* for his neighbour.

22 When a few years are come, then I shall go the way *whence* I shall not return.

19. ער *a witness*. שוה *to testify*. רם *to be lifted up*.

20. לץ *to deride*. * רעה *to feed together*. דלף *to drop*, or *distil*.

21. יכח *to reason* or *show*. גבר *to be strong*.

22. שנה *to repeat*. ספר *to number*. אתה *to approach*. ארח *to go in a track*. שב *to return*.

* “My witness is in heaven, and he who is conscious to my actions on high מליצי רעי my mediator (or advocate) my friend.” Thus מליץ may come from מלץ and signify *an intercessor*.

The three other chapters promised in page 143 are omitted here upon the presumption that a sufficiency has been given.

GENESIS I.

1 בראשית ברא אלהים את השמים ואת הארץ:
 2 והארץ היתה תהו ובהו וחשך על פני תהום
 3 ורוח אלהים מרחפת על פני המים: ויאמר
 4 אלהים יהי אור ויהי אור: וירא אלהים את
 האור כי טוב ויברל אלהים בין האור ובין
 5 החשך: ויקרא אלהים לאור יום ולחשך קרא
 6 לילה ויהי ערב ויהי בקר יום אחד: ויאמר
 אלהים יהי רקיע בתוך המים ויהי מבדיל בין
 7 מים למים: ויעש אלהים את הרקיע ויבדל בין
 המים אשר מתחת לרקיע ובין המים אשר
 8 מעל לרקיע ויהי כן: ויקרא אלהים לרקיע
 9 שמים ויהי ערב ויהי בקר יום שני: ויאמר
 אלהים יקוו המים מתחת השמים אל מקום
 10 אחד ותראה היבשה ויהי כן: ויקרא אלהים
 ליבשה ארץ ולמקוה המים קרא ימים
 11 וירא אלהים כי טוב: ויאמר אלהים תדשא
 הארץ דשא עשב מזריע זרע עץ פרי עשה פרי
 12 למינו אשר זרעו בו על הארץ ויהי כן: ותוצא
 הארץ דשא עשב מזריע זרע למינהו ועץ עשה
 פרי אשר זרעו בו למינהו וירא אלהים כי טוב:
 13, 14 ויהי ערב ויהי בקר יום שלישי: ויאמר
 אלהים יהי מארת ברקיע השמים להבדיל בין

היום ובין הלילה והיו לאתת ולמועדים ולימים
 15 ושנים: והיו למאורת ברקיע השמים להאיר על
 16 הארץ והיו כן: ויעש אלהים את שני המארת
 הגרלים את המאור הגרל לממשלת היום ואת
 המאור הקטן לממשלת הלילה ואת הכוכבים:
 17 ויתן אתם אלהים ברקיע השמים להאיר על
 18 הארץ: ולמשל ביום ובלילה ולהבריל בין האור
 ובין החשך וירא אלהים כי טוב:

There is a considerable diversity among the modes of reading without points. Some use, after every consonant not followed by a long vowel, nor terminating a word, its own vowel; as *e* after *Beth*, *i* after *Gimel*, *a* after *Daleth*, &c. Others, instead of a short *e*, as recommended in the first of this book, supply an *a*, sounded as in *bat*, or *half*. Others approximate, as nearly as they can, the Masoretic reading; with them *ש* is *sin* or *shin* according to its point; *פ* is *phe* or *p*, and *ת* is *th* or *t* according as it is free from, or includes a Dagesh, &c. Others combine as many consonants, both before and after a long vowel, in the same syllable, as please their own ears, or are manageable by their tongues. And men of every nation mix the sounds peculiar to their vernacular language with their Hebrew learning. That every person may read according to his own method; and also for the advantage of recitation, the above portion of a chapter has been reprinted.



THE following Grammar is Mr. John Parkhurst's, in which I have made as few alterations as were consistent with the plan adopted. It should be carefully read, and the numbers referred to in the notes compared with it before the learner begins to construe and parse.

If the reader wish to consult other Hebrew grammars, he may inquire for those of Moses Kimchi, Elias Levita, Dr. Bennet, the Westminster Compendium, Dr. Grey, Dr. A. Bayley, Dr. C. Bayley, R. Caddick, J. Robertson, J. G. Kals, J. A. Danzius, J. H. Zopfius, the Hebrew Grammar for Bythner's *Lyra Prophetica*, J. Buxtorf and J. Leusden, P. Martinius, V. Bythner, John Taylor, &c. all which are with the points.

Also for the grammars of Francis Masclef of Paris, 1731, Mr. Pike, W. H. Barker of Carmarthen, Dr. C. Wilson of the University of St. Andrew's, J. W. Newton of Norwich, and John Smith of Dartmouth college, which are all without points.

Mr. Horwitz, a learned foreigner now in America, permits me to say that he has also an English-Hebrew grammar; which is nearly ready for the press. The highest expectations may be entertained by the critical Hebrew scholar, from his uncommon proficiency in oriental learning.

HEBREW GRAMMAR.

OF THE DIVISION OF LETTERS.

1. A *radix* or root in Hebrew is a simple word, consisting of two or more usually of three, letters, from which other words are formed by grammatical inflections or variations; as פָּקַד *visit*; דִּבֶּר *speak*.

2. *Radical* letters are those which *always* make part of a *radix* or root.

3. *Servile* letters are those which *serve* for the variation of the root, by gender, number, person, &c. and for particles.

4. The *servile* letters are *eleven*, and may be comprised in these three *technical* words, וְכָל מֹשֶׁה וְכָל אֵתָן *the strength of Moses and Caleb*.

5. The other *eleven* letters are *radical*. Except ט when used for ה as in rule 82.

6. Observe, that although the *radical* letters (except ט as in rule 5) are *never servile*, yet the *servile* letters are *very often radical*, or *very often* make a part of the root.

OF WORDS, AND THEIR DIVISION.

7. Words in *Hebrew* may be divided into three kinds, *Nouns* or *Names*, *Verbs*, and *Particles*.

8. A *noun* is the *name* of a *substance* or *quality*; as אִישׁ *a man*, טוֹב *good*.

9. A *verb* denoteth the *action* or *state* of a being or thing; as, וַיֹּאמֶר אֱלֹהִים *and God said*; וַיַּעַשׂ אֱלֹהִים *and God made*; וַיִּכְלּוּ הַשָּׁמַיִם *and the heavens were finished*. In these sentences *said* and *made* express the action; *were finished*, the state.

10. *Particles* denote the connexion, relation, distinction, emphasis, opposition, &c. the *circumstances* of one's thoughts, or of the words expressive of them; as, *and, with, or, much, although, but, &c.*

11. Many *particles* in *Hebrew* are expressed by one or other of the *servile* letters, which may then be considered as *abbreviations* or *parts* of roots or words. See ב, כ, ל, מ, in rules 148. 173. 175, 176.

OF NOUNS.

Nouns or *names* are of two kinds, *substantive* and *adjective*.

12. A *noun substantive* is the name of a *substance*; as אִישׁ *a man*, עֵץ *a tree*, יַעֲקֹב *Jacob*: of a *quality*, or of an *action*, *passion*, or *state*, considered abstractedly; as, כֹּר *purity*, מוֹצֵא *a coming forth*, כְּלָמָה *shame*, מִלְחָמָה *war*.

13. An *adjective* denotes some *quality* or *accident* of the *substantive* to which it is joined; as, טוֹב *good*, טָהוֹר (or טְהוֹר) *pure*: so in the phrases אִישׁ טוֹב *a good man*, וְהֵב טָהוֹר *pure gold*, *good* and *pure* are *adjectives*.

14 *Nouns* in *Hebrew* are not declined by *cases*, or different *terminations*, as nouns in *Greek* and *Latin* are.

15. In *Hebrew*, nouns are of two *genders*, *masculine* and *feminine*; as אִישׁ *a man*, אִשָּׁה *a woman*; of two *numbers*, *singular*, denoting *one*, as מֶלֶךְ *a king*; and *plural*, denoting *more than one*, as מְלָכִים *kings*.

16. Most *Hebrew* nouns not ending in ה or ת *servile* are *masculine*; those that do end in ה or ת *servile* are *most generally** *feminine*. ית is said to be a *feminine* termination.†

* I say *most generally*, not *always*, e. g. זֵית, נֶחֱשֶׁת, דְּמוּת, &c.

† And so it *generally* is, *if both the י and the ת be servile*, as in מִצְרַיִם (rule 18) from מִצֵּר *Egypt*. Nevertheless בְּרִית, from כֹּר *to purify*, though *feminine* in 2 Sam. xxiii. 5, comp. Deut. xxix. 20, or 21, is construed as a *masc. N.* Isa. xxviii. 18. If the ת be *radical*, the N. may be either *masculine* or *feminine*; thus בַּיִת *a house*, from בָּת *capacity*, though generally *masc.* is yet construed as a *fem.* in Prov. ii. 18. comp. 2 K. x. 26. In זֵית the י is *radical*, so that word comes not under the latter part of the rule here given; and in חֲנִית *a spear*, from חָנָה *to pitch*, the י is *substituted* for the *radical*, but *mutable*, ה; and accordingly the word forms its *plural* with ים 2 Chron. xxiii. 9, though in Isa. ii. 4. Mic. iv. 3, for the *plur.* in *regim.* it takes the *fem.* form חָנִי or חָנִי.

17. The *feminine* singular is formed from the *masculine*, by post-fixing ה; as, טוב *good*, טובה *feminine*.*

18. But nouns ending in י add ת for the *feminine* instead of ה; as from מצר *an Egyptian man*, מצרית *an Egyptian woman*: so when a letter is dropt the *feminine* ends in ת, as from בן *a son*, בת *a daughter*, נ being dropped, from אחד *one*, אחת *feminine*, ד being dropt.

19. The *plural* of *masculine* nouns is formed by adding ים, and sometimes only ם, to the *singular*; as from מלך *a king*, מלכים, or מלכם *kings*.

20. The *plural masculine* of *Hebrew* nouns is also often formed in ין, † as מלכין *kings*, Prov. xxxi. 3; מלין *words*, Job iv. 2; חיים *lives*, Job xxiv. 22.

21. The *plural* of *feminine* nouns is formed by adding ות to the *singular*, as ארץ *a land*, plural ארצות *lands*; or by changing ה or ת into ו, as תורה *a law*, תורות *laws*; אגרת *a letter*, אגרות *letters*; or ית or ות into וות, as עבריה *an Hebrew woman*, plural עבריות *Hebrew women*; מלכות *a kingdom*, מלכיות *kingdoms*: but in *feminines* plural the ו is often dropt, as in ארצות for ארצות, in תורות for תורות, &c. &c.

22. Some *feminine* nouns have moreover another *plural*, formed by changing ה into תם; ‡ as from רחמה *a damsel*, רחמות *several damsels*, Jud. v. 30: from עצלה *idleness*, עצלותם, Eccles. x. 18.

* Vide num. 881. ante, p. 135.

† These are by many writers reckoned *Chaldee* or *Syriac* forms, but that they are also *Hebrew* ones is sufficiently manifest by their occurring so frequently in the *Heb.* books written before the *Babylonish* captivity, and even before the *Chaldee* or *Syriac* language was heard of. מלין occurs no less than thirteen times in the book of *Job*, in which מלים is also used ten times. See the *Concordances*, and *Mas-clef Grammat. Heb.* p. 243.

‡ Of this *plural* the grammarians in general have made a *dual*; and it must be confessed, that in the *absolute* form it often has a *dual* signification, as שנתים *two years*, Gen xi. 10. xli. 1. 1 K. xvi. 8. Jer. xxviii. 3. אמהים *two cubits*, Exod. xxv. 10, 17, et al. מאתים *two measures*, 1 K. xviii. 32; ירכתי *two sides*, Exod. xxvi. 23; מאתים *two hundred*, Gen. xi. 19, 32. But in the *construct* form (comp. rule 25) many such nouns have a *plural* signification; as תורתו *his laws*, Exod. xviii. 16, &c.

23. Several *masculine* nouns plural end in **ות**, as **אב** *a father*, plural **אבות**; **אריז** *lions*, 1 K. x. 19. 2 Chron. ix. 19;* and many *feminine* nouns plur. in **ים**,† as **גמלים** *she-camels*, **נשים** *wives*, **פלושים** *concubines*, **עזים** *she-goats* (Gen. xxx. 35), **רחלים** *ewes* (Gen. xxxii. 14), **רבים** *she-bears* (2 K. ii. 24.)

24. A noun is said to be *in regimine*, or *in construction*, when it is in a particular relation to a noun following it, or has a pronoun suffix (of which see rule 33 to 41); as **מלך ארץ** *king of a country*, **מלכו** *his king*: in these expressions **מלך** is said to be *in regimine*, or *in construction*.

25. Nouns masculine singular *in regimine* suffer no change, but plural ones drop their **ם**, as **מלכים** *kings*; **מלכי ארץ** *kings of a country*; **מלכינו** *our kings*.‡ So nouns feminine plural in **ים**. Comp. rule 22, and note.

26. Nouns feminine singular ending in **ה**, do, when *in regimine*, change their **ה** into **ת**; as, **תורה** *a law*, **תורת יהוה** *the law of Jehovah*, **תורתך** *thy law*: but other feminine nouns, as also feminines plural, except those in **ים** suffer no change *in regimine*.§

27. Feminines plural in **ות**, when *in regimine*, often postfix **י** (see Deut. xxxii. 13. 2 Sam. i. 19, 25), and those in **ים** drop the **ם**.¶

OF PRONOUNS.||

28. *Pronouns* are by grammarians distinguished into several kinds; thus, *I, thou, he*, are called *primitive pronouns*; *mine, thine, his, possessive*; *this, that, demonstrative*; *who, which, relative*.

* So **פחות** and **פחוות** *governors*, 1 K. xx. 24. Jer. li. 23. Ezek. xxiii. 6. Neh. v. 15. Perhaps so denominated from the *extent* of their territories.

† The plural termination **ים** or **ם** signifies *multitude*, not the gender, from the root **המה**.

‡ Vide num. 627, p. 105, and 691, p. 113.

§ Vide num. 790, p. 126.

¶ Vide num. 669, p. 111.

|| Under nouns are comprehended *pronouns*, so called because they stand *pro nominibus*, i. e. *for*, or *instead of*, nouns or names; as, *I, thou, he; that; who, which; mine, his, &c.*

29. In a *Hebrew* grammar it is necessary particularly to consider only the first of these, or the *primitive pronouns*, under which the second, or *possessive*, are included;* the *demonstrative* and *relative* may be regarded nearly as other nouns. Comp. rules 134, 135.

Primitive pronouns are distinguished into three persons.

30. The first, אני, אנכי, and אתי singular, *I* and *me*; אנחנו, and נחנו, plural, *we* and *us*.

31. The second, אתה, את, אַתָּה, and אתָּךְ, singular, *thou* and *thee*: אתם and אתכן plural masculine; אתן, אתנה, and אתכן, plural feminine, *ye* and *you*.

32. The third, הוא and היא, singular, *he, she, it*: הם and הן, plural, (generally) masculine; הן and הנה, plural, (generally) feminine, *they* and *them*.

33. Parts of these *primitive pronouns* are suffixed, i. e. postfixed, to verbs and nouns as follows, and are called *pronoun suffixes*.

34. From אני, singular, † ' or נִי, *me* and *my*.
35. From אנו, plural, נו, *us* and *our*. } Of the 1st person.

36. From † אתָּךְ, singular, כָּה, and (fem. || כִּי) }
thee and thy.
37. From † אתכם masc. plur. כֶּם, *you* and } Of the 2d person.
your, masc.
38. From † אתכן, fem. plur. כֶּן, and § כִּנָּה, *you* }
and *your*, fem.

* Vide the note to num. 62, ante, p. 21.

† When ' is thus suffixed to a *plural* noun, that noun loses its own ' , or rather the two *Yods* coalesce into one, as דְּבָרִי *my words*, for דְּבָרִי. Comp. rules 24, 25.

‡ אַת in these words may be considered as an independent particle.

|| 2 K. iv. 2, 7.

§ Ezek. xiii. 18, 20. xxiii. 48, 49.

39. From הוא and היא sing. { ו, *הו, †נו, ‡נָה, † him and his,
ה, נָה her.

40. From הֵמָּה, and הֵם plur. masc. הֵמָּה, הֵם, ם, or מו || Of the
them and their, masc. third person.

41. From הֵנָּה and הֵנָּן plur. fem. הֵנָּה, הֵן, and ם, them and
their, fem.

42. These *pronoun suffixes* are also often postfixed to nouns of number, as שְׁנֵיהֶם *they two*, or *both of them*, and to several particles, as אֵין, בֵּין, תַּחַת, כִּי, מִי, &c. thus אֵינְנו *not he*, בָּם *in them*, &c. &c. &c.

43. Parts of the *primitive pronouns* prefixed or postfixed, form also the *persons*, and distinguish the *tenses* of verbs; thus,

44. From אֲנִי, א prefixed forms the first pers. sing. fut.

45. From אָנֹכִי, חִי postfixed, the first. pers. sing. pret. or
past. } Of the
1st pers.

46. From } אָנֹכִי, { נ prefixed forms the 1st pers. pl. fut.

47. From } נ postfixed, the first pers. pl. preter.

48. From תָּ, אַתְּ { prefixed forms the 2d pers. sing. fut.
postfixed, the 2d pers. sing. preter.

49. From אַתָּה, { תָּ postfixed is sometimes used for the
2d person. fem. sing. preter.

50. From אַתָּה, { ך is postfixed to the second pers. fem.
sing. future.

51. From אַתָּה, { ך postfixed forms the second pers.
fem. sing. imperative.

52. From אַתָּה, { תָּם postfixed forms the second person
masc. plural preter.

53. From אַתָּה, { תָּ is prefixed to the second person
masc. plural future.

54. From אַתָּה, { תָּן postfixed forms the second person
fem. plural preter.

55. From אַתָּה, { תָּ prefixed, and נָה postfixed, form the
second pers. fem. plur. future.

* See Gen. xxxvii. 20.

† Exod. xv. 2. Deut. xxxii. 10. Jer. v. 22, and observe that in נו, נָה, and נָה, נ seems added for the sake of sound.

‡ Gen. ix. 26, 27. Deut. xxxiii. 2. Isa. xlv. 15. liii. 8. Ps. xi. 7.

|| Also ו (see rule 160); and נו Jer. xxxi. 15; and הו Exod. xiv. 25. Deut. xxxii. 11. Psal. lxiii. 11.

§ See note † on page 237.

53. From הָיָא , $\left\{ \begin{array}{l} \text{ה} \text{ postfixed forms the third pers. fem.} \\ \text{sing. pret.} \\ \text{' prefixed forms the 3d pers. masc.} \\ \text{sing. and with ו postfixed, pl. fut.} \end{array} \right\}$ of the
 54. From כָּו , * ו postfixed forms the third person plur.
 pret. and, with ' prefixed, future. $\left. \vphantom{\begin{array}{l} \text{ה} \text{ postfixed forms the third pers. fem.} \\ \text{sing. pret.} \\ \text{' prefixed forms the 3d pers. masc.} \\ \text{sing. and with ו postfixed, pl. fut.} \end{array}} \right\}$ 3 pers.
 55. From הָנָה נָה postfixed to the third pers. fem. pl. fut.

56. The pronouns forming the *persons*, &c. of verbs, are called *personal affixes*.

From the two tables above given, it appears that the former part of pronouns are generally prefixed, and the latter or middle parts of them postfixed; thus of אָנִי and אָתִי , א is prefixed, and נִי and תִּי postfixed.

OF VERBS.

57. It hath been already remarked, rule 9, that the verb denoteth the *action* or *state* of a being or thing; now an action may be considered either as *done*, *doing*, or *to be done*; so a state may be either *past*, *present*, or *future*. Hence.

58. The most simple and natural division of time, or *tense*, is into *past*, *present*, and *future*.

59. Again, † “A verb may either *indicate*, i. e. declare an action with certainty and positiveness, as *the sun is set, setting, or shall set*; or it may carry a *command*, as, *Sun stand thou still*; or a verb may be *indefinite* as to number, person, or tense, and so used very much in the sense of a noun, as *It is pleasant to see the sun*, i. e. *the sight of the sun is pleasant, for you, or me, or them, now, at any time.*”

Hence arise the different *moods* of a verb, as the grammarians call them.

60. A being may either *perform an action itself*, or *the action may be performed upon it*; it may either *cause another to perform the ac-*

* But query, whether ו postfixed to 3d person *plur.* preter, and future, to 2d person *plur. masc.* fut. and imperative, should not rather be deduced from the root וּן , or וּוּה to connect, join together?

† See Dr. Bayly's *Introduct. to Languages*, Part. I. p. 53.

tion, or be caused itself to perform it; or lastly, it may perform it or itself.

Hence in *Hebrew* verbs arise the *three* (or, as some choose to consider them, the *five*) *conjugations*, so called *à conjugando*, because all *conjoined* or *united* in one root.

61. *Hebrew* verbs then have *three* *conjugations*, *Kal*, *Hiphil*, and *Hithpaël*; *three* *moods*, *Indicative*, *Imperative* (commanding),* and *Infinitive* (indefinite, see rule 59); *two* *tenses*, *past* and *future*—the *past* *tense*, or † *participle* *active* being often used for the *present* *tense*, ‡ (see rules 57 and 58), and the *future* *tense* supplying the place of the *potential* or *subjunctive* mood of other languages, and so it is frequently to be rendered in English by *may*, *can*, *might*, *would*, *should*, *ought*, *could*, all which words evidently imply somewhat *future* in their signification.||

62. *Hebrew* verbs are varied by *two* *numbers*, singular and plural, *three* *persons*, and *two* *genders*, masculine and feminine.

63. The old example of a *Hebrew* verb was פָּעַל, whence are taken the following grammatical terms, *Niphal* נִפְעַל, *Hiphil* הִפְעִיל, *Huphal* הִפְעִיל, *Hithpaël* הִתְפַּעֵל, and *Paoul* פָּעַל; the *Hebrew* words being pronounced according to the *Masoretic* points.

64. The first conjugation *Kal* (קָל *light*, so called because in the preter it is *burdened with no letter* at the beginning) is generally *active*, or signifies simply *to do*, as פָּקַד *to visit*, דַּבֵּר *to speak*.

65. The *indicative* preter and the *imperative* postfix the personal affixes; the *future* prefixes them, and in some of its persons postfixes part.

* See num. 481, page 83, ante.

† In *Kal* there are two participles, active and passive, otherwise called *Benoni* (see note * in page 243) and *Paoul*. Other conjugations have also participles (as in the example, rule 75). Participles are so called *à participando*, because they *participate* of the nature both of a noun and of a verb, being *declined* by *gender* and *number*, like the former, and denoting an *action* or *being acted upon* as the latter.

‡ Vide num. 642, ante, p. 107.

|| See num. 588, ante, p. 98.

A regular verb in *Kal* is declined thus,

פָּקַד *Visit.*

KAL.

INDICATIVE MOOD.

66. *Preter* or *Past Tense.*

She	פָּקְדָה	פָּקַד	He	} <i>visited.</i>
		פָּקַדְתָּ	Thou	
		פָּקַדְתִּי	I	
		פָּקְדוּ	They	
Ye (fem.)	פָּקְדַתֶּן	פָּקְדַתֶּם	Ye	
		פָּקְדְנוּ	We	

67. *Future Tense.*

She	תִּפְקַד	יִפְקַד	He	} <i>shall or will visit.</i>
Thou (fem.)	תִּפְקְדִי	תִּפְקַדְךָ	Thou	
		אֶפְקַד	I	
They (fem.)	תִּפְקְדֶנָּה	יִפְקְדוּ	They	
Ye (fem.)	תִּפְקְדֶנָּה	תִּפְקְדוּ	Ye	
		נִפְקַד	We	

68. IMPERATIVE MOOD.

Thou (fem.)	פָּקְדִי	פָּקַד	<i>Visit</i> Thou.
Ye (fem.)	פָּקְדֶנָּה	פָּקְדוּ	Ye.

69. INFINITIVE MOOD.

פָּקֹד and פָּקַד *To Visit.*

70. *Participle active, or Benoni.**

fem.	פֹּקְדָה	פֹּקֵד	masc. sing.	<i>Visiting.</i>
fem. plur.	פֹּקְדוֹת	פֹּקְדִים	masc. plur.	

71. *Participle passive, or Paoul.†*

fem.	פֻּקְדָה	פֻּקֵד	masc. sing.	<i>Visited.</i>
fem. plur.	פֻּקְדוֹת	פֻּקְדִים	masc. plur.	

* בְּנוֹנִי, *intermediate* or *middle*, because expressive of the *intermediate* time between the past and future, i. e. of the *present*.

† The participle *Paoul* in *Kal* differs in sense and application from the participle *Benoni* in *Niphal* (see rule 72.) The former denotes

72. The passive of *Kal* is *Niphal*, which prefixes נ to the past or preter tense, and signifies *to be done*, as נפקר *he is visited*. Comp. rule 60.

73. The second conjugation is *Hiphil*, which is formed, in the preter, by prefixing ה to the preter of *Kal*, and by inserting ׳ before the last radical; thus פקר in *Hiphil* forms הפקר. A verb in *Hiphil* generally signifies * *to cause* another person or thing *to do*, or *to cause* a thing *to be done*, as הפקר *he caused to visit*.† The passive of *Hiphil* is *Huphal*, which is formed from *Hiphil* by generally dropping the characteristic ׳, and denotes *to be caused to do* or *to be done*.

74. The third conjugation is *Hithpael*, which is formed, in the preter, by prefixing הה to the preter of *Kal*, and generally signifies *reflected action*, or *to act upon oneself*, but is often used in a passive sense, as from פקר ההפקר *he visited himself*, or *was visited*. *Hithpael* also often denotes *to make* or *pretend oneself to be* what is denoted by the root, hence it has by some been called the *hypocritical* conjugation.

To all these conjugations the *personal affixes* are joined nearly as in *Kal*; but these things will appear more clearly by the following paradigm or example.

that the action expressed by the verb is *done*; the latter, that the action is *to be done*, or *going to be done*. Thus in Judg. vi. 28, בנוי *that* was or had been *built*, ædificatum, but 1 Chron. xxii. 19, נבנה *that* is to be, or is going to be, *built*, ædificandum; Gen. ii. 9, נחמד *that* is to be *desired*, now or hereafter; נבחר *to be desired*, Prov. xxii. 1.; Gen. xlix. 29, נאסף *going*, or *about*, to be *gathered*. In short the participle *Paoul* in *Kal* nearly answers to the participle preterperfect passive in Latin, and the participle *Benoni* in *Niphal* to the Latin participle future passive in *dus*. See Dr. Bayly's Introduction to Languages, part i. p. 71.

* We have in some *English* verbs something very like the *Hebrew* conjugation in *Hiphil*, thus *to set* is, as it were, the *Hiphil* of *sit*; *raise of rise*; *fell of fall*; *lay of lie*.

† The participle *Hiphil* often imports *being about to do* a thing, or *going to do it presently*, and, in such instances, nearly answers to the Latin participle future in *rus*. See Gen. vi. 13, 17. xix. 13, 14. Exod. x. 5. So the Heb. participle in *Huphal* answers to the Latin one in *dus*. Ps. xlviii. 1. Jer. xl. 1.

[illegible]

N. B. The learner would do well to copy out this example of a regular verb in the order of the conjugations, Kal, Niphal, &c. making the radical letters with red ink

OBSERVATIONS

On the above Example of a Regular Verb.

75. The final ך of the first person singular preter is sometimes, though rarely, dropt, as in משיחיו for משיחו *I drew him out*, Exod. ii. 10. So in Hiph. הרביתך for הרביתך *I—multiply thee*, Gen. xlviii. 4. But see Dr. *Ketnicott's Bible*.

77. In *Kal* ו is often inserted before the last radical of the *future and imperative*, as אפקוד for אפקד, פקד for פקד.

78. The ו in the *participle Benoni* in *Kal* is frequently, and in the *participle Paoul* sometimes, omitted.

79. In the third person masculine plural future of verbs, as ן *paragogic* is often postfixed to the ו, so the ו is sometimes dropt, and ן only retained, as in יריבן for יריבן *they shall strive*, Exod. xxi. 18; ירשען for ירשען *they shall condemn*, Exod. xxii. 8; יאריבן for יאריבן *they may be prolonged*, Deut. v. 16. So more rarely in the second person masculine plural future, as in האריבן for האריבן *ye shall prolong*, Deut. iv. 26.*

80. In the third person feminine plural future of any conjugation the final ה is often dropt, as in תכלען, Gen. xli. 24; תאכרן, Exod. i. 19. So in irregular verbs, as in תשקן, from שקה, Gen. xix. 33; תהרין, from הרה, Gen. xix. 36; תהרין, from הרה, Gen. xxvi. 35; תכהן, from כהה, Gen. xxvii. 1; תצאן, from יצא, Exod. xv. 20: and more rarely in the second person feminine plural future, as in תחיון *ye (women) have preserved alive*, from חיה, Exod. i. 18.

In the second person feminine plural imperative the final ה is sometimes omitted, as in שמען *hear ye (women)* Gen. iv. 23; מצאן *find ye (women)* Ruth i. 9.

81. In *Hiphil* as the characteristic ך is used only in three words of the preter, so it is often omitted in all words of that conjugation.

82. In *Hithpael* the characteristic ה is transposed and placed after the first radical in verbs beginning with ש or ס, as השתכר *he kept himself*, for התשכר, from שמר *to keep*; הכתבל *he loaded himself*, for התכבל,

* In the farthest column to the left hand of the above example, are added the *paragogic* letters, that is, such letters as are sometimes postfixed to the respective persons of all conjugations against which they stand, and are always *emphatical*.

from סבל *to load*; and in verbs beginning with צ, ה is not only transposed, but changed into ט, as נצטרק *we will justify ourselves*, for נתצרך, from צרק *to justify*, Gen. xlv. 16; יצטריו *they made (or feigned) themselves ambassadors*, for יתצירו, from ציר *an ambassador*, Jos. ix. 4.

83. When the third person feminine preter of any conjugation is followed by a pronoun suffix, its ה is changed into ת, as גנבתם, Gen. xxxi. 32, *she stole them*, not גנבתם; אכלתהו, Gen. xxxvii. 20, *hath eaten him*, not אכלההו; אהבתהו, 1 Sam. xviii. 28, *she loved him*, not אהבההו; בקשתם, Hos. ii. 9, *she seeks them*, not בקשהם. Comp. rule 26.

84. The second person masculine plural sometimes drops its ם before a suffix, as in צמתני *ye have fasted to me*; for צמתמני, Zech. vii. 5; העליתנו *ye have made us come up*, for העליתמנו, Num. xx. 5.

85. From the first person plural preter of verbs the ו is dropt before the pronoun suffix הן *him or it*, as in אכלנוהו *we eat it*, for אכלנוהו, 1 K. xvii. 12; in עזבנוהו *we have forsaken him*, for עזבנוהו, 2 Chron. xiii. 10. So from the third person plural preter, and future, as in דקרוהו, *they stab him*, for דקרוהו, Zech. xiii. 3; הכירוהו *they knew him*, for הכירוהו, Job ii. 12; יבעתוהו *they shall terrify*, for יבעתוהו, Job iii. 5; and from the second person plural future, as in תענהו, for תענהו, 2 K. xviii. 36. Isa. xxxvi. 21.

OF IRREGULAR VERBS.

86. Most *irregular* verbs are also formed *regularly*.

Irregular verbs may be comprehended under two kinds, *defective* and *reduplicate*.

Defective verbs are such as in some forms drop one or more of their radical letters.

87. From the old example פעל (comp. rule 63), those that drop their first letter were called *defective in Pe*, פ; those that were supposed to drop their second, *defective in Oin*, ע; and those that drop their third, *defective in Lamed*, ל.

88. *Defective* verbs, that sometimes drop their *first* letter, are chiefly those that begin with ' or נ, hence called *defective Pe Yod*, פ'; and *defective Pe Nun*, פנ.

89. Verbs *defective Pe Yod*, or with ' for the first radical, often drop it in the future, imperative and infinitive of Kal, to which two last they postfix ת, and in *Niphal* and *Hiphil* they change their ' into ה.

Here follows an example of a verb *defective Pe Yod*, in which the first word only of each tense, mood, &c. is given, whence the other words are formed *regularly*, as in נָקַד.

90. יָשַׁב *To dwell.*

HIITHPAEL.	HUPHAL.	HIPHIL.	NIPHAL.	KAL.	
הָיָשַׁב	הוֹשַׁב	הוֹשִׁיב	נוֹשַׁב	יָשַׁב	Preter.
	יוֹשַׁב	יוֹשִׁיב	יוֹשַׁב	יִשַׁב	Future.
regular	not used.	הוֹשִׁיב	הוֹשַׁב	שָׁב & שָׁבָה	IMPER.
throughout.				שָׁבָה	INFIN.
	הוֹשַׁב	הוֹשִׁיב	הוֹשַׁב	שָׁבָה	
	מוֹשַׁב	מוֹשִׁיב	נוֹשַׁב	יוֹשַׁב	Benoni.
				יָשׁוּב	Paoul.

91. The formative ו in *Niphal* and *Hiphil* is sometimes omitted, as in יָלְדוּ for יָלְדוּוּ, Gen. vi. 1; in הִשְׁבַּחְתִּי for הוֹשַׁבְתִּי, Jer. xxxii. 37.

92. These three verbs יָדָה, יָדַע, and יָכַח, in *Hithpael*, change their י into ו, as הִתְוַדָּה, &c.

93. לָקַח *to take* or *be taken* is in *Kal* formed like יָשַׁב.

94. Verbs *defective Pe Nun*, or with נ for their first radical, drop it in the future, imperative and Infinitive of *Kal* (to which last they also postfix ת), in the preter of *Niphal*, and throughout *Hiphil* and *Huphal*.

An example of a verb *defective Pe Nun*.

95. נָסַךְ *To pour.*

HITHPAEL.	HUPHAL.	HIPHIL.	NIPHAL.	KAL.	
הִתְנָסַךְ	הִסָּךְ	הִסִּךְ	נָסַךְ	נָסַךְ	Preter.
regular	יָסַךְ	יָסִיךְ	יָנַסַךְ	יָסַךְ	Future.
throughout.	not used.	הִסִּיךְ	הִנָּסַךְ	סָךְ	IMPER.
		הִסִּיךְ	הִנָּסַךְ	סָכַח	INFINIT.
	הִסָּךְ	הִסִּיךְ	הִנָּסַךְ	נָסַךְ	Benoni.
	מָסַךְ	מָסִיךְ	נָסַךְ	נָסַךְ	Paoul.

96. Verbs with ה for their first radical often drop it, as הָלַךְ, הָכַר.

97. Verbs with א for their first radical * often drop it in the first

* Not always. See Job xvi. 5.

person singular future, as אמר for אאמר *I will speak*, and sometimes in other forms, as in * תפחו, for תאפחו *she baked it*, 1 Sam. xxviii. 24; * תמרו, for תאמרו *ye shall say*, 2 Sam. xix. 14; מאלפנו, for תלפנו, *teaching us*, Job xxxv. 11.

98. As for the *second kind of defective verbs* above mentioned (rule 87), namely those that are *supposed to drop their second radical* ו or ׳ (hence called *defective Oin Vau*, ו׳, and *Oin Yod*, י׳), as קום, שום, אין, the truth seems to be this; that the former sort have, properly speaking, only *two radical letters*, but sometimes take a ו before the last radical, being in other respects (except that they are not used in the *simple form* in *Hithpael*, and in *Huphal* assume a ו before the first radical, as הוקם *was set up*, Exod. xl. 17.) formed quite regularly; and that the latter sort of verbs, namely those with ׳ *Yod* inserted, are either verbs in which the ׳ is radical, fixed, and immutable, as איב *to infest*, in which case they are declined regularly; or else they are in *Hiphil*, the characteristic ה being dropt, as שים for השים, from שם or שום *to place*; בין for הבין, from בן *to discern, distinguish*.

Example of a *defective verb of two radical letters*.

99. שם or שום *To place*.

HUPHAL.	HIPHIL.	NIPHAL.	KAL.
הושם	השים	נשום	שם Preter.
יושם	ישים	ישום	ישום Future.
not used.	השים	השום	שום IMPERATIVE.
הושם	השים	השום	שום INFINITIVE.
מושם	משים	נשום	שום Benoni.
			שום Paoul.

100. Verbs of this form frequently in *Kal*, and sometimes in *Atfal*, drop the ו before the last radical.

101. Of the *third kind of defective verbs*, or of those which drop their *third radical*, are the verbs ending in ה, hence called *defective Lamed He*, גלה, קנה, לה, as

102. Observe in general, first, that these verbs usually either drop their ה before a servile, as from גלה *to reveal*, גלו *they revealed*; or change it into ׳ *Yod*, as גלית, for גלהת *thou revealedst*; תגלינה, for

* But in the words marked thus * some of Dr. Kennicott's codices supply the א.

תגלהנה *they* (women) *shall reveal*; or before a servile ה, into ת, as גלתה, for גלהה *she revealed*: secondly, that they often drop their ה final in the *future*, and sometimes in the *preter* and *imperative*, as יגל, for יגלה; יעש for יעשה, *he shall make*; צו, for צוה *he commanded*, Deut. vi. 6, 24; גל for גלה *reveal*. Psal. cxix. 18; כלנו *hath consumed us*, for בלהנו.

Example of a verb defective Lamed He.

103. גלה *To reveal*.

HITH.	HUPH.	HIPH.	NIPH.	KAL.	
התגלה	הגלה	הגלה*	נגלה (fem.)	גלתה or גליה	גלה Preter.
יתגלה	יגלה	יגלה	יגלה	יגל or יגלה	יגלה Future.
התגלה	not used	הגלה	הגלה (fem.)	גלי	גלה IMPER.
התגלות	הגלות	הגלות	הגלות	גלו or גלה	גלות INFIN.
מתגלה	מגלה	מגלה	נגלה (fem.)	גולה	גולה Benoni.
					גלוי Paoul.

104. Several verbs, with א for their last radical, sometimes drop it, as, בא, חטא, יצא, מלא, and others of these verbs form their infinitive in ות, like verbs ending in ה, as קראות *to call*, Jud. viii. 1; מלאות *to fulfil*, 2 Chron. xxxvi. 21.†

105. Verbs ending in נ sometimes drop their last radical before a נ servile, as האמנה *they* (fem.) *shall be supported*, for האמנה, from אמן *to support*, Isa. lx. 4.‡

106. So verbs ending in ת sometimes drop their last radical before a ת servile, as מתה, for מתתי *I die*, Gen. xix. 19; כרתה, for כרתתי *I have cut off*, Exod. xxxiv. 27.

107. Some verbs are *doubly defective*, chiefly such as have י and נ for their first radical, and ה for their last. Thus we have תגין, second person masculine plural future *Kal* (with ך paragogic), from יגה *to afflict*, Job xix. 2.; הורינו, first person plural preter *Hiphil*, from ירה *to confess*, Ps. lxxv. 2.; יט, third person masculine singular future *Kal*,

* But comp. הצִיץ Deut. xi. 4, יצִיע Isa. lviii. 5, יעיב Lam. ii. 1, ימיש Nah. iii. 1, תהימנה Mic. ii. 12, אריק Isa. xvi. 9; from which forms it appears that verbs ending in a radical but omissible ה do in Hiphil insert a י between the first and second radical letter.

† נשאתי for נשיתי Jer. xxiii. 39, נבאת for נבית Jer. xxvi. 9.

‡ Vide num. 886 ante, p. 136.

from נטה *to extend*, Gen. xii. 8.; אך, first person singular future *Ka'*, from נכה *to smite*, Exod. ix. 15.

108. The verb נתן, *to give*, is *doubly defective* in a peculiar manner, for it not only drops its initial נ, as נכך (rule 94) and its final one before another נ (as in rule 105), but it also generally loses its final נ before a servile ת, as נתתי *I have given*, for נתנתי; ye have given, נתנתם; and generally has in the infinitive תת *to give*.

109. *Reduplicate* verbs are such as have the last or two last radicals doubled; they are derived from simple verbs, as from גל are derived גלגל and גלגל; from אמל, אמלל; from נפל, נפלל; from הפך, הפכך; from סחר, סחרר.

110. But in *reduplicate* verbs derived from those with ה for the last radical, the *reduplication* is made by doubling the letter, or two letters preceding the ה, as from כלה *to complete*, כלל *to complete entirely*, and כלכל *to nourish*; from קלה *to be light, vile*, קלל *to be exceedingly vile*, and קלקל *to be exceedingly light*; from פצה *to open*, פצץ *to burst open*.

111. *Reduplicate* verbs are declined regularly.

Except that those of the form of גלל sometimes use ו instead of the last letter, as גלוהי, Josh. v. 9, for גללוהי; כבוהי Eccles. ii. 20, for ככבוהי; and sometimes in *Hithpael* assume ו after the first radical, as התבונן, from בנן, Isa. i. 3; and more rarely in other conjugations, as יעופף third person masculine singular future in *Kal*, from ענף, Gen. i. 20.; ירופפו Job xxvi. 11, from רפף.† Such verbs also prefix כ to the participles both of *Kal* and *Hithpael*, as in מרומם *lifting up*, 1 Sam. ii. 7. Ps. ix. 14; מהקומם *raising up himself*. Job xxvii. 7.

112. *Pluriliteral* verbs, or verbs not reduplicate, but consisting of more than three radical letters, as כרכם, כרבב, &c. are, the few times they are used, declined regularly.

† This *reduplicate* form of verbs with ו inserted in *Kal*, the Hebrew grammarians have called the conjugation *Poel*, and they add, that verbs *defective* עו borrow their *Hithpael* from the conjugation *Poel*.

OF SYNTAX.

Syntax, from the Greek *ΣυNTAXIS*, *composition*, is that part of grammar which teaches to *compose* words properly in sentences.

113. In Hebrew the adjective generally agrees with its substantive in gender and number, as *בן חכם* *a wise son*, *גדלת מכות* *great strokes*.*

114. Yet we meet with such expressions as these, *ערים גדולות* *great cities*, Deut. i. 28. vi. 10, et al. *אבנים גדולות* *great stones*, Deut. xxvii. 2. Josh. x. 18, 27.; *רעות טובות* and *רעות* *good and bad figs*, Jer. xxiv. 2, 3.; *המארת הגדלים* *the great lights*, Gen. i. 16. But as to the former phrases, it has been observed, rule 23 that the termination *ים* is not always masculine; and perhaps in such expressions as *המארת הגדלים*, the adjective with a termination usually masculine is joined with a feminine substantive, as a mark of *dignity* or *excellency*.

115. *Participles* follow the same rules of syntax as adjectives.

116. When two substantives of a different gender have the same adjective, that adjective is commonly of the *masculine* gender, as Job i. 13, *בניו ובנותיו אכלים* *His sons and his daughters eating*.

117. When two substantives have one adjective, that adjective is put in the *plural* number, as, 1 K. i. 21, *אני ובני שלמה הטאים* *I and my son Solomon (shall be) sinful*.

118. The same rules of syntax hold good of pronouns, Gen. i. 27, *זכר ונקבה ברא אתם* *male and female created he them*, masc.

119. *Collective Nouns*, or *nouns of multitude*, though singular, may have an adjective or participle plural, as *העם רבים* *the people (are) many*, Exod. v. 5; *כל יהודה באים* *all Judah coming*, Jer. vii. 2; *מחללים העם* *the people hating*, 1 K. i. 40.

120. An adjective singular is sometimes joined to a noun plural in a *distributive* sense, as Psal. cxix. 137, *ישר משפטך* *right are thy judgments*, i. e. *every one of them*; Gen. xxvii. 29, *אריך ארריך* *they that curse thee (are) cursed*, i. e. *each one of them*. Comp. Gen. xlvii. 13. Exod. xvii. 12.

* The adjective is generally placed after its substantive; the noun after its verb, and sometimes after the object of the verb; also when there are two nouns, and the former in regimine, the following adjective will agree with the former noun.

121. The *cardinal* nouns of number (as *one, two, three, &c.*) from *one* to *ten*, when masculine, have a feminine termination; when feminine, a masculine one.

122. *Cardinal* nouns of number which have a plural termination are *most usually* joined to substantives in the singular, but those that have a singular termination to substantives in the plural: שלשה אנשים *Three (or a trinity of) men*, Gen. xviii. 2; ארבעה מלכים *Four (or a quaternion of) kings*, Gen. xiv. 9; המש מאות שנה, שבע מאות שנה, *Five, —Seven hundreds of years*, Gen. v. 26, 32, are examples of both these last rules. Comp. Job i. 2.

123. The *cardinal* nouns of number are sometimes used for the *ordinals*, as *one* for *first*, *three* for *third*, *ten* for *tenth*, &c. See Gen. i. 5. Esth. i. 3. Gen. viii. 4. 2 Chron. i. 3.*

124. The plurals in ם—of nouns of number from *three* to *nine* inclusive signify *ten times* as much as the singular. Thus שלש *is three*, but שלשים *thirty*; ארבע *four*, but ארבעים *forty*.

125. The nominative or noun to a verb is known by asking the question *who* or *what?* with the verb; thus in the sentence, *God created the heavens*, the word *God* answering the question *who created*, is the noun to the verb *created*; so in this sentence, *The sun shines*, *the sun* is the noun to the verb *shines*.

126. All nouns, whether singular or plural, are of the *third* person, except when they are joined with the pronouns of the *first* and *second* persons, *I, thou, we* or *ye*.

127. The verb usually agrees with its noun in gender, number, and person, as, האלהים נגלו *The Aleim were revealed*, Gen. xxxv. 7; היתה הארץ *the earth was*, Gen. i. 2.

128. Yet we find, Gen. i. 14, יהי מארה *there shall be lights*, where מארה feminine and plur. is joined with the verb יהי masculine and singular. But יהי seems here to be used *impersonally*, as in many other instances.†

129. When two nouns of a *different* gender have or govern the same verb, that verb is generally put in the *masculine* gender, as Gen. ii. 1, והארץ השמים ויכלו *and the heavens and the earth were finished*. Comp. above rule 116.

* Vide ante, num. 486, in note, pages 84, 85.

† Vide num. 67, in note, pages 22, 23.

130. When several nouns singular have the same verb, that verb is sometimes put in the *plural* number, as Gen. xiv. 1, 2; אריוך—כדרלעמר—עשו מלחמה ותרעל—*Arioch—Chederlaomer—and Tidal—made war.* See Gen. ix. 23. Comp. above rule 117 and 118.

131. *Nouns of multitude*, though singular, may have a verb plural, and though fem. a verb masculine, as Gen. xli. 7. וכל הארץ באו מצרימה *and all the earth came to Egypt*; Deut. ix. 28, פן יאמרו הארץ *lest the land shall say*; Job xxx. 12, ברח יקומו *the youth rose up*. See Exod. xiii. 6, 47. xvi. 1, 2. xvii. 1. xxxv. 20. 1 Chron. xiii. 3. Comp. above rule 119.

132. A verb singular joined with a noun plural, or a verb plural with a noun singular, often signify *distributively*, as Joel i. 20, בהמות השרה תערוג *the beasts (i. e. each of the beasts) of the fields shall cry*; Prov. xxviii. 1, נכו—רשע *the wicked (every wicked man) flee*. See Gen. xliii. 22. Exod. i. 10. Job xii. 7. Jer. ii. 15. xxxv. 14. Comp. above rule 120.

133. The noun masculine *plural* אלהים, when meaning *the true God, Jehovah the ever-blessed Trinity*, is often joined with verbs singular, to express the *unity of essence and operation*, as Gen. i. 1, ברא אלהים *The Aleim created*. But comp. rule 127.

134. The pronoun relative אשר *who, which*, agrees with its substantive or substantives in gender, number, and person, and governs its verb accordingly, as Ezek. xiii. 19, להמית נפשות אשר לא תמותנה *to slay the souls which should not die*. Here אשר agrees with its substantive fem. plur. נפשות, and accordingly תמותנה, the verb it governs, is put in the *feminine plural third person*. So Isa. lx. 12, לא יגוי והממלכה אשר לא יעברוך *for the nation and the kingdom, which shall not serve thee, shall perish*. Here אשר having two substantives, one masculine, and the other feminine, its verb יעברוך is put in the *masculine plural third person*. See rules 129, 130.

135. The pronoun relative אשר *who, which*, is often understood, and that not only when it is governed by the verb, or by a particle (understood) as in English, but also when itself governs the verb; Isa. xliii. 16, לא ידעו (which) they knew not; Exod. vi. 28, וזה יהוה (in which) Jehovah spake to Moses; Lam. iii. 1, עני ראה (who) hath seen affliction.

136. When the connexive particle ו, *and*, is prefixed to a verb in the *future tense*, that verb signifies future in respect to the time of

(not to the time *in*) which the historian is writing, or the person speaking,* as Gen. i. 1, *The Aleim ברא created the heavens and the earth*, ver. 2. ויאמר *and then the Aleim said*, ver. 4, וירא *and then the Aleim saw*, &c. Gen. ix. 27, *The Aleim יפה shall persuade Japhet*, וישכן *and then he † shall dwell*—ויהי *and then Canaan shall be a servant to them*. So that when a number of facts are recorded or foretold, the ו with the sign of the future prefixed to a *series of verbs* denotes the *successive order* of the facts.‡

137. The future is sometimes used in this sense, even where the ו is not immediately prefixed to the verb, but other words come between, as 2 Sam. xii. 31, וכן יעשה *And thus he afterwards did*.

138. Yea where ו doth not precede at all, as Job i. 5, ככה יעשה איוב *thus successively did Job all the days*; Isa. vi. 2, בשמים יכסה *with two he then covered his face*. Comp. Exod. xix. 19. Job i. 7, 11. Eccles. xi. 5.

139. ו connexive prefixed to verbs often supplies the place of the signs of persons, moods, tenses, and numbers, and makes them take in signification those of a preceding verb, as *and* often doth in English; thus Gen. i. 28, *and מלא fill ye the earth*, וכבשה *and subdue it*, for כבשוה *subdue ye it*. (Com. Jud. iv. 6, 7. Ruth iii. 3) Ex. xii. 23, *and ויבר יהוה and Jehovah shall pass*—the tense of עבר being here taken from the future חצאו *ye shall not go out*, in the preceding verse; Jud. i. 6, *and the sons of Keni עלו they came up* וילך *and went*, וישב *and dwelt*, for ילכו *they went*, and ישבו *they dwelt*. Comp. Josh. x. 4. 1 Sam. ii. 28, where ובוחר is for ובחרתי, see the preceding verse.

140. *Verbs infinitive* are often used as our English *verbal nouns* in *ing*; as Gen. ii. 4, *ביום עשות יהוה in the day of Jehovah's making*, i. e. *when Jehovah made*.

141. *Verbs infinitive* thus applied admit the same *pronoun suffixes* as nouns; as Gen. iii. 5, *ביום אכלכם in the day of your eating*.

142. *Verbs infinitive* admit before them the particles ב, ל, מ, vid. post. rules 148. 173. 175, 176.

* If it be preceded by a preter time, it is frequently merely conjunctive, but when Vau is preceded by a future or imperative, it is most commonly conversive. But see num. 19 ante, in note, p. 13.

† We have no *one* tense in English which will express this *Hebrew future*.

‡ Thus the future is used after אז *then*, Exod. xv. 1. Josh. x. 12.

143. *Hebrew* verbs are frequently joined with their infinitives, which latter may then be rendered as participles active, or as the Latin gerunds in *do*. This sort of expressions generally, if not always, denote succession or continuance, as Gen. xxii. 17, בָּרַךְ אֲבִירְךָ וְהִרְבָּה אֶת זֶרְעֶךָ *blessing or in blessing* (Lat. benedicendo) *I will bless thee, and in multiplying* (Lat. multiplicando) *I will multiply thy seed, i. e. I will continually* bless thee, and multiply thy seed*; Isaiah vi. 9, וְשָׁמַעְוּ שְׁמוֹעַ וְאֵל תִּרְעֶוּ תִּבְנִינוּ וְרָאוּ רֵאוּ וְאֵל תִּרְעֶוּ *hear ye in hearing, i. e. be continually hearing, and ye shall not perceive; and see ye in seeing, i. e. be continually seeing, and ye shall not know*. So Gen. ii. 16, 17, *of every tree of the garden תֹּאכַל תֹּאכַל thou shalt or mayest continually eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof תָּמוּת תָּמוּת dying thou shalt die, i. e. thou shalt begin to die, and so continue liable to death temporal and spiritual*.

144. The substantive verb הָיָה *is, was, &c.* is often omitted in Hebrew, as Gen. i. 2, &c.†

145. *Particles* in Hebrew have often other particles prefixed; or several particles are joined together in one word.

OF THE USE OF THE SERVILES.‡

א servile

146. Prefixed, from אָנִי *I*, forms the first person singular future of all verbs, as אֶפְקֹד *I will visit*, from פָּקַד.

* Or *surely*, vide ante, num. 269, page 52.

† Vide page 107, num. 642.

‡ Of the serviles, six are called *formatives*; because, when added to the letters of a root, they may form other words of a kindred sense; as the *agent, patient, instrument, &c.* Such words are denominated *hemantic*, from the technical term הִמְאֲנִיתִי, the letters of which are the *formatives*. Though like all other serviles they may become radicals, and occupy any part of the word; yet the learner is to remember that formatives require no distinct translation, and it may assist him also, when discriminating the root, which should regularly consist only of three letters, to know, that each of the formatives can be placed before the root; א in no other place; מ generally there, נ mostly at the end; ה and ת frequently begin words, but are more usually feminine terminations (like א in the Chaldee); and that ו can stand at the beginning, in the middle, or at the end of a word.

ב, ל, and ש, when not radicals, can be only *prefixes*, and though conjoined with the word have respectively some particular sense, or

147. Prefixed, forms many nouns, as אָנוּב *a lie*, from כּוּב *to deceive*; אֹרֶךְ *a native tree*, from זָרַח *to spread*.

ב servile is

148. Prefixed only, *in, for, with, upon, of, &c.**

ה servile,

149. Prefixed, denotes the conjugation *Hiphil* or *Huphal*.

150. ——— is emphatical, *the, this*, and is an abbreviation of הוּא, or הִיא, or from הִנֵּה *behold!* It is often implied, never expressed after the prefixes כּ, בּ, ל.

151. ——— is vocative or pathetic. *O! hearken!*

additional idea, as is shown in the following rules; but do not form a simple term expressive of a single idea, which is independent of them. In like manner ו is not termed by grammarians a formative, yet it may appear in any part of the word without being one of its radical letters; but it always brings with it an additional idea, denoting *multitude, action, passion*, or *the person*, &c. as may be seen in the rules which follow. But vide post, rule 162.

כ is always a part of the root, when in the middle of a word; when not radical, it either stands in the beginning, and imports *likeness* or *comparison*; or if at the end it is the pronoun of the second person and in the singular number.

These observations are made merely to apprise the learner of the great utility of the following rules of Mr. Parkhurst, which embrace perhaps all the varieties of the eleven serviles; and consequently, were it not for the absence and change of the radical letters of defective verbs, and imperfect derivatives, almost the whole of the Hebrew grammar would appear under this head of serviles.

The ancient course has been to begin at the end of the word, and remove every several servile as you advance towards the right; unless it cannot be accounted for, in which case it may be retained as a radical; to restore the commuted or lost radicals; and then to reject the prefixes. Thus מִמְסְרוֹתֵיהֶם *from their lurking places*. Reject הָם by rule 40. Reject י by rule 27. Reject וּ by rule 21. כּ, בּ, ל are each of them radical, never servile, and are the root, סָגַר *to shut up*. Reject מ the formative by rule 178. And lastly reject מ the prefix by rule 176. To enable the learner to do this without a teacher is a principal object in making this book.

* From בָּה *hollow*.

152. Prefixed, expresses a question or doubt, *what? whether?*

153. Postfixed, is the sign of a *feminine* noun, as אשה *a woman*; טובה *good* (bona.) Comp. rule 17.

154. Postfixed, denotes the third person feminine singular preter of verbs, as פקדה *she visited*.

155. Postfixed to a verb or noun, from היא or הוא *she*, it denotes *her*; as פקדה *he visited her*, ירה *her hand*; and sometimes to a noun, *his*, as Gen. xlix. 11, עירה *his foal*, טוהה *his garment*; Exod. xxii. 3, בעירה *his beast*; ver. 26, כסותה *his covering*.†

156. Postfixed, *to* or *towards*, of place or time; as סכותה *to Succoth*.

ך servile

157. Prefixed, is a connexive particle, *and, then, but, because, even*, &c. See rule 134.

158. Inserted after the first radical, it denotes the action signified by the root to be *present* and *continued*; hence it forms the *participle active*, as פוקר *visiting*, and many nouns in which such action is implied, as סוחר *a trader*, or *person trading*; רוח *the spirit* or *air breathing* or *in motion*; יום *the day* or *light in agitation* (namely by being reflected from the earth); and this not only without, but often with other serviles to the word; thus מארת Gen. i. 14, are *instruments* or *sconces of light*, but מאורת, ver. 15, *those sconces actually giving light*.

159. Inserted after the second radical, it denotes an *action past*, and so forms the *participle passive*, as פקוד *visited*, and many nouns in which such action is implied, as רכוש *wealth acquired*, from רכש *to acquire*.

160. Postfixed to a noun, it signifies *his*, as רברו *his word*; to a verb, *him*, as זכרו *he remembered him*. Also sometimes *their* or *them*. See Exod. xxiii. 23. Deut. iv. 37. vii. 10. xxi. 10. Josh. ii. 4. Ps. xlv. 4. Isa. v. 25.

161. Postfixed, denotes the third, or in the *imperative mood*, the second, person plural of verbs.

162. Postfixed, forms the collective noun חיתו *beasts*, from חיה (comp. ידו Ezek. i. 8, and פנואל in פנואל, Gen. xxxii. 31; comp. ver. 30: and perhaps ו in אנו *we* is formative) also some other nouns of a passive signification, as ענו *humble, meek*, from ענה; כהו *hollow*, from כה; תהו *waste*, from תה.

† See Noldii Annot. in Partic. 1392.

‡ Or from ו to connect together.

י servile

163. Prefixed denotes the third person *masc. future sing. and plur. of all verbs.*

164. Prefixed, forms some appellative nouns, and many proper names, as ילקוט *a script*, from לקט *to collect*; יצחק *Isaac*, from צחק *to laugh*; יעקב *Jacob*, from עקב *to supplant*.

165. Inserted, forms many nouns; and after the first radical, denotes the *effect or consequence*, from the *participle active* of the verb; for instance, from רוח *air breathing or in motion*, comes ריח *odour or exhalation*. Inserted after the second radical, denotes the *effect or consequence*, from the *participle passive*, as קציר *harvest*, from קצור *cut down*.

166. Inserted before the last radical, it denotes the *Hiphil* conjugation.

167. Postfixed, forms a national name, as עברי *an Hebrew*, כנעני *a Canaanite*.

168. Postfixed, forms the ordinal numbers, שלישי *third*, רביעי *fourth*, &c. And observe, that in these ordinal nouns of number, ' is not only postfixed, but frequently, as here, *inserted* also before the last radical.

169. Postfixed, denotes the 2d person *fem. future and imperative*, as תפקרי *thou (woman) shalt visit*; פקרי *visit thou (woman)*, and sometimes the second person *fem. preter*, as, שמתי and ירדתי *Ruth iii. 3*; למרתי *Jer. xiii. 21. Comp. Jer. xxii. 23. xxxi. 21, and Ezek. xvi. 19, ver. 20, גלית*; ver. 37, קנצתי and גלית *ver. 43, זכרתי and עשיתי*; so *ver. 47, 51.*

170. Postfixed, is the sign of the masculine plural *in regimine*, as מלכי הארץ *kings of the earth. Comp. rule 25.*

171. Postfixed, is formative in some nouns, both substantive, as ארני *Lord*, פרי *fruit*; and adjective, as חפשי *free*, אכזרי *violent*, עני *afflicted, poor*.

172. Postfixed to a noun, denotes the pronominal suffix *my*, as דברי *my word*; to a verb, *me*, as פקרי *he visited me*.

כ servile

173. Prefixed, is a particle of similitude, *like, as, according to, when.**

174. Postfixed to a noun, *thy*, as דברך *thy word*; to a verb, *thee*, as פקרך *he visited thee*.

* From כה *thus*.

ל servile is

175. Prefixed only, *to, for, &c.**

מ servile

176. Prefixed, is a particle, *from, &c.†* or comparatively, *than.*

177. Prefixed denotes the participle of *Hiphil* and *Hufhal* (and with ה added, of *Hithpael*), whence

178. Prefixed, forms many nouns, signifying the *instrument, or mean, or place* of action, as from גן *to protect*, מן *a shield, an instrument of protection*; from זבח *to sacrifice*, מזבח *an altar*; so with ה or ה at the end of the word, many feminine nouns, as ממשלה *instrument or mean of ruling.*

179. Postfixed to a noun, is a pronominal suffix, *their*, as רכרם *their word*; to a verb, *them*, as פקדם *he visited them.*

180. Postfixed with ו, forms the noun פדיום *redemption*, from פדה *to redeem.*

181. Postfixed, forms some adverbs, as יומם *by day*, from יום *day*; חנם *gratis*, from חן *to be kind, gracious*; אמנם *truly*, from אמן *truth*; ריקם *vainly*, from ריק *vain.*

נ servile

182. Prefixed, forms the preter and participle of the conjugation *Niphal.*

183. ——— the first person plural future of all verbs.

184. ——— some few appellative nouns, as נמלה *an ant*, from מל *to crop*; נרגן *a mutterer, whisperer*, from רגן *to whisper.*

185. Postfixed, *them and their, feminine.*

186. ——— forms many nouns, as קרבן *an offering*, from קרב *to approach*; especially with ו preceding, as זכרון *a memorial*, from זכר *to remember*; שכרון *drunkenness*, from שכר *to inebriate.*

ש servile

187. Prefixed only, denotes the relative *who, which.‡*

188. ——— the particle *that, because.*

ת servile

189. Prefixed, denotes a noun, as masc. תלמיד *a disciple or scholar,*

* From אל *to.*

† From מן or from מנה *to distribute.*

‡ From אשר *who.*

from למד *to teach*; masculine plural תרפים *Teraphim*, from רפה *to venerate*; feminine הַחֲנָה *a prayer, means of obtaining favour*, from חן *to be gracious*: also a particle, as חַחַח *under*, from נַחַח *to descend*.

190. Prefixed denotes the second person future of both numbers and genders; and the third person future feminine sing. and plur.

191. Postfixed, denotes the second person preter sing. of all verbs.

192. ——— in regimine for ה fem. See rule 26.

193. ——— forms many nouns feminine, as קטרת *incense*, from קטר *to fumigate*.

The above table of the serviles should be carefully perused by the learner, and continually consulted by him, when in words he meets with letters for which he cannot account.

RULES

For finding the Root in Lexicons.

194. Reject all affixes, and letters acquired in forming; if *three* letters remain, that is the root. If only *two*, add ך or ן in the beginning (and in the deflections of לקח *to take*, ל), ך or ן in the middle, ה or א at the end, or double the second radical letter—for instance, if the word כנב occurs, כב is the root.

195. Observe ך is to be added at the beginning, ן in the middle, or ה at the end, much more frequently than ן or א are to be supplied.

196. If, after rejecting the affixes and formative letters, only *one* letter should remain, add ך or ן to the beginning, and ה at the end. Thus for תגיון see יגה; for אן see נכה.

RULES

For finding the Root in Mr. Parkhurst's Lexicon.

197. Reject all affixes, and letters acquired in forming;* if *three*

* In doing this, verbs in Hithpael may give sometimes trouble to the learner. הַח the characteristic is ordinarily to be cast off. When

Thus Gen. xiv. 15, in ויכם, ו is a connexive particle, *and*, rule 157, ' the sign of the third person masculine future, rule 163, and ם a suffix, *them*, rule 179, 100; there remaining then only the letter כ, prefix נ to the beginning, and add ה to the end, and look for the root נכה. Comp. rule 107.

202. Nouns or particles of two letters ending in ך must usually be sought under roots with ה for the final letter, as for פי *the mouth*, see פה; but for כי *that*, see כהה; and sometimes such nouns belong to roots with ו for the middle letter, as כוה *a burning* to כװ.

203. Reduplicate words must be sought under their simple ones; thus, for גלגל and גלל, see גל, for הפכפך, see הפך. Comp. R. 109, 110.

When at the end of a word, either Jod or Vau is immediately preceded by Kamets, Patha, Holem, or Shurick, it, according to some, forms a diphthong with them; others deny all diphthongs. More usually such Jod is sounded as *ee*; and such Vau as *f* or *v*.

If ψ have a dot over the right hand prong, as ψ , it is called *Shin* or *Sheen*; if over the left, as ψ , it is *Sin*, or *Seen*. When the letter which precedes ψ has no vowel point, the dot over the right hand prong serves both as a Holem to the preceding letter, and to make a *Sheen*. If the ψ have a dot over each prong, as ψ , and no point under it, the left dot is a Holem, and must be sounded after it; but if the preceding letter have no point, the right hand dot is the Holem, and the ψ a *Seen*.

When a Patha appears under any of the letters η , π , or γ , at the end of a word, it must be pronounced before them, in all other instances the vowels are sounded after the letters under which or after which they stand. This is denominated *Patha furtivum*.

A Sheva is a very short *e*† (rapidissimum). When seen, it is two dots resembling a colon (:) placed under a letter. As it has been before said to be often invisible, and consequently not then sounded by the Masorites; so when it is seen, silence is frequently imposed on it. To know when Sheva is, and when it is not to be heard, is so important to a reader with the points, that he can scarcely read a word without a familiarity with the following rules.

1. Sheva is not sounded, when it follows a short vowel; except it be under a letter, which contains a Dagesh, then it must be sounded, although preceded by a short vowel. The sheva must also be sounded where the consonant is repeated.

2. It is not sounded before another Sheva; unless it stands under the first letter of a word, in which case it must be sounded.

3. A Sheva must not be sounded at the end of a word, even although it be preceded by another Sheva, which is also quiescent.

4. It is not sounded after a long vowel with a tonic accent.‡

In other instances the simple Sheva is to be read as a very short *e*.

There are formed also by the help of the Sheva three *very short* vowels, which are never used but under $\aleph$, η , π , or γ , where they supply the

† Vide ante, page 265.

‡ The above rules may be recollected by these ancient verses.

“*Post longam, sociam, sub dagesh, fronte movetur,*

“*Post brevem, tonum, necnon in fine quiescit*

place of the simple Sheva, which is not to be read under the gutturals. The compound Shevas are made by placing a Sheva on the right hand side of Patha, Segol, or Kamets, and are called,

Chateph Patha (◌ֿ) which is the shortest *a*.

Chateph Segol (◌ֿֿ) the shortest *vowel e*.*

Chateph Kamets (◌ֿֿֿ) the shortest *o*.

Kamets Chatuph may be distinguished from Chateph Kamets thus: the former is often written without the Sheva, but the latter never. Kamets Chatuph may be found under any of the letters of the alphabet, Chateph Kamets is regularly found only under the gutturals א, ה, ו, and י. Kamets Chatuph has always after it either a quiescent Sheva, or a Dagesh forte, which is said by Buxtorf and Leusden to be never the case with Chateph Kamets.

The small dot which is seen in the middle of the letter ׀ at the end of a word is denominated *Maḥpik*, (from נָפַק *to bring into action*) and denotes it the inseparable feminine pronoun, and also a somewhat harder sound.

A similar dot, when found in ׀ in the middle of a word after Hirich, is also by some called *Mappik*; here again it indicates that the letter is not wholly to be neglected as quiescent.

In all other cases the small dot in the middle of a letter is called *Dagesh*, (דָּגֵשׁ *a point*) and is either *Dagesh lene* or *Dagesh forte*.

The term *fortis* here corresponds to the *tenuis* in the Greek grammars, and means a hard or abrupt sound, as π, κ, τ. The term *aspirate* of the Greek is the *rafhe* (רַפָּא *soft*) of the Masorites, which they anciently marked as a Patha, but over the letter; in modern times, the omission of the Dagesh point makes the *rafhe*, or softer sound by the introduction of an *h*, as in φ, χ, θ.

Dagesh is denominated *lene*, when found in any of the letters ב, ג, ד, כ, פ, or ת (to be remembered by the technical words כַּפֶּת כֶּגֶד) either in the beginning of a word, provided it be not preceded by a word which terminates with a quiescent letter, or long vowel; or in the middle or end of a word after a quiescent Sheva. These letters being, as it is said, naturally raphated or aspirated, and to be read as Bv, Gch, Dh, Kch, Ph, and Th, are, when thus dageshed, somewhat harder, as B, G, D, K, P, and T, or which is the same thing, they are *lenes* or soft compared with the force added by *Dagesh forte*, which doubles its letter. But this distinction is justly said by Taylor to be without

* Sheva is not a vowel, vide page 265.

APPENDIX.

The Masoretic Vowel Points explained and exemplified.

THE reader is referred to either of the four right hand columns on pages 5 and 6 ante, to discern the forces of the letters according to the Masoretic grammarians; where he will find that the letters which we have used as vowels in the former part of this work, are all either deemed quiescent or changed into consonants.

The names always receive a tint from the native language of the author of the grammar which we consult, but in Hebrew are said to be as follows: Aleph אֵלֶף *a leader*, Beth בֵּית *a house*, Gimel גִּמֶל *a camel*, Daleth דֶּלֶת *the leaf of a door*, Hay הָא *behold!* Vauv וּ *a hook*, Zain זַיִן *weapons*, Cheth חֵית *a living creature*, Teth טֵת *a scroll*, Jod יֵד *a hand*, Caph כֶּף *a cavity*, Lamed לֶמֶד *a spit*, Mem מֶם *a spot*, Noon נוֹן *a snake*, Samech סֶמֶךְ *a prop*, Gnain עֵיִן *an eye*, Pay פֶּא *the mouth*, Tzadi צַדִּי *a huntsman's pole*, Kuph קֶף *an ape*, Resh רֶאשׁ *a head*, Sheen שֶׁן *a tooth*, Tauv תּוֹ *the end*.

If these meanings were sufficiently ancient, they would afford some guide for the sounds of the letters; yet even then it would be requisite either that their names in some other language should also be of indisputable antiquity, or that the Hebrew should still be a living language. For example, one man might call the eye *Oin*, another *Gnain*, and who should decide? The ancient form of the letter resembles the eye, but the ear has preserved no remembrance of the sound. It is probable that these meanings are a mere work of imagination; and every learner possesses in this matter an equal right to indulge his own fancy.

The Masorites make five long, and five short vowels, to which they add three very short vowels, by prefixing a character they denominate Sheva, which, though it is often to be read as a very short *e*, they deny to be a vowel, but use it merely as an instrument to shorten the vowels which accompany it, and those with which it is compounded. This magical point is also, they say, to be understood under every consonant not followed by a vowel; and therefore is most probably the ghost of that murdered vowel which was anciently used

with those consonants which had not ם, ן, ף, ץ, or ף immediately succeeding them.

<i>Long Vowels.</i>		<i>Short Vowels.</i>	
1. Kamets	ם like <i>a</i> in <i>all</i> .	1. Patha	ם like <i>a</i> in <i>far</i> .
2. Tseri	ם <i>e</i> in <i>obey</i> .	2. Segol	ם <i>e</i> , or <i>a</i> in <i>ale</i> .
3. Long Hirick	ם <i>ee</i> in <i>meet</i> .	3. Short Hirick	ם <i>i</i> in <i>bid</i> .
4. Holem	ך <i>o</i> in <i>bone</i> .	4. Kamets Chatuph	ם or ם <i>o</i> in <i>dot</i>
5. Shurick	ך <i>u</i> , or <i>oo</i> in <i>fool</i> .	5. Kibbutz	ם <i>u</i> in <i>much</i> .

The ם is placed over some of the above vowel points instead of any other letter, and forms no part of such vowel, being quiescent. But the ף is essential to the Shurick; and the Holem, though sometimes without it, always implies the ף. Yet the ף may have also at the same time another vowel under it, and be sounded like *v*, before such vowel, as יהוה, *Jehovah*,* the dot being Holem following the preceding letter. When the ף is omitted, the dot is retained on the top and over the right hand side of the following letter; and has the same sound as if the ף had been also retained.

If ף be preceded by a letter that has a vowel, it is then a consonant, and the point within it is a Dagesh.†

When ף is at the end of a word, and follows Kamets, Patha, Tseri, or Long Hirick, it is to be sounded as *v*.

Kamets Chatuph is chiefly written without the two dots, and is to be distinguished from the long Kamets by circumstances; as (1) where it precedes Maccaph,‡ (2) when it is the last vowel of a word in which an accented vowel has gone before it, or a ף converse; (3) when it is followed by a Sheva, or Dagesh, without the intervention of an accent; (4) when it precedes Chateph Kamets even with an accent.|| (5) when it is with a Metheg,§ and is followed by either Sheva or Dagesh.

* These letters have the pointing of *Adonai*, and it is said to have them that the latter word should be read in the place of the former.

† Vide Dagesh post, page 268.

‡ Vide Maccaph, post page 269.

|| Vide Chateph Kamets, post 268.

§ Vide Methig, post, page 272.

side, which line as it advances inclines downwards. It is at the end of the word.

Pashta פשטה because it *extends* the sound. It is a small line over and perpendicular to the letter, but curved a little with its points towards the left. It is also usually found only at the end of a word.

Geresch גרש because it suddenly *expels* the sound. It resembles the Pashta, but its points are towards the right.

Gereschajim גרשים because it *doubles* the effect of the *Geresch*. It is two perpendicular and parallel curves above the letter, like that of the *Geresch*.

Telisha magnum תלישא גרולה because it *draws out greatly* the voice from the breast. It is a small *o* above the letter, with a small right line proceeding from it downwards towards the left.

Karne parah קרני פרה because it resembles the *horns of a heifer*. It is two such characters as the preceding, but with their points converging downwards, towards the middle of the top of the letter.

Patser פזר because it *disperses* the sound. It is a small semicircle above the letter, with its convex side downwards, and a tangent drawn from its left hand end perpendicularly towards the letter.

Schalscheleth שלשלת because it resembles a *chain*. It is a small character above the letter like the Greek ξ.

Tebir תביר because it denotes a *broken* sound. It is a small segment of a circle standing upon one end, concave to the left, and containing sometimes a dot, sometimes a line, and sometimes another smaller concentric curve.

Tiphcah טפחה because it requires the imitation of a *wearied* or subsiding voice. It is a somewhat curved perpendicular line below the letter, and hollow to the right.

The eight Servants.

Munach מונח because it resembles a *horn turned aside*. It resembles a *Patha* under the letter with a small perpendicular line standing on its right hand extremity.

Mahpach מהפך because it resembles a *horn turned backward*.

It is an acute angle below the letter, with its angular point to the left hand. It is sometimes called *Jetibb* in the beginning of a word.

Merca מַרְכָּא—because a *lengthener* of the sound. It is a curved perpendicular line below the line hollow to the left.

Merca Kephula מַרְכָּא כְּפֹלָה—the double Merca. It is two parallel Mercas below the letter.

Darga דָּרְגָא—because it denotes a change of the sound *by degrees*. It is a very small s below the letter.

Kadma קַדְמָא—because *it goes before*. It is the same with Pashta, except that the character is called Kadma in the beginning or middle, and Pashta in the end of a word.

Telischa parvum תְּלִישָׁא קְטַנָּה—the little Telischa. Vide ante. It is a small o above the letter, with a small line proceeding from it downwards, but inclining to the right.

Jareach Ben Jomo יָרֵאֲחַ בֶּן יוֹמָן—from its resemblance of the moon a day old. It is the inverted Athnah, and stands, like it, below the letter.*

The *Euphonic* accent is called מתג Metheg, because as a *bridle*, it restrains the voice. It is termed rhetorical or euphonic, because it renders the sound more pleasant. Its character is the same with that of the tonic accent Sylluk, and is also placed below the line. But Sylluk is found in the last word of the verse or sentence, Metheg under any of the words; and when they both occur in the same word, the first is Metheg, the last Sylluk.

The various rules relative to the uses and changes of the tonic and euphonic accents; and their numerous effects on the vowel points, with their anomalies; and the diversity of distinctions, and modes of treatment of the subject of the points, may afford employment for the space of an ordinary life. And after all, the only fruit which can result is to communicate with the Jews, who strictly follow the points, and to understand the Masoretic gloss of the sacred standards, which, to say the least, is in some instances a perversion of the plainest and most natural sense of the sacred text.

* *Pesik* פֶּסִיק is a musical pause, being a small perpendicular line placed between two words thus, ב' כ'. *Hillui* is in the form of the Munach, but is placed over the word. Also Munach and Mahpach are sometimes placed above the line; there may be also one accent above and another below the same letter.

necessity "either in sense or grammar," for it will be difficult to sound any of them double in the beginning of a word, or after a silent Sheva.

Dagesh forte causes the letter in which it appears to be read double. It generally follows a short vowel, rarely a long one, unless accented, but not after a sheva, simple or compound. Besides other uses, it points out the definitive article ה, according to the judgment of the Masorites, by following it in the next letter. In like manner they have used it to point out the ו conversive, when such ו precedes תִּי (technically וְתִי) the prefixes of the future, by placing Dagesh after it. And often when in the second letter, it shows the absence of a similar one.

The gutturals א, ה, ח, and ע do not receive Dagesh, either because they cannot be sounded double, or because three of these are ill fated letters and doomed to be silent, and the other (ח) is naturally an aspirate, and can be nothing else.

*Maccaph** is a small line resembling a Hyphen (-) but placed to range with the upper edge of the bodies of the letters: It joins words together, generally those of one syllable, to the next succeeding, when the long vowel under such word is changed to a short one; as בַּלְּ, where Kamets is thereby changed to Kamets Chatuph, and is read Kol; but א and ה are exceptions; as, לֹא is *la*, and מֵהַ is *ma*.

Accents are divided into *tonic* and *euphonic*. The tonic accent usually falls upon the last or penultimate syllable of a word. When upon the last, it is called מְלֵרֶע *Mitra*, when upon the penultimate, מְלֵיֶל *Milhel*. Roots are generally accented on the last syllable.

As every syllable must have a vowel, so it is said that every word which is not joined to the following one by Maccaph should have an accent; which is frequently expressed. The accents direct in the pronunciation of the word, show the sentence begun or ended, distinguish the members, point out the last letter of the root, and serve other purposes, particularly of melody.

They are divided into kings, princes, and servants; over all of which some place emperors. Those of inferior dignity serve to show where the stress of the voice must be laid, direct the length or undulation of the note; and carry on the respiration till they arrive at a king or one of authority superior to them, who arrests their progress by interposing a pause, and protects his own territories. It may also serve.

* From מִקֵּף the Huph. part. of נִקֵּף Syr. *to connect*.

at least to amuse the reader, to inform him, that those, who possess the honourable titles, have also their own particular subordinates: thus king *Rebia* is generally preceded by his servant *Munach*; and the emperor *Sarka* has *Segol* for a king, *Pashta* for a prince, and *Mahpach* for a servant. But *Sarka* usually ranks only as a prince.

The six Kings.

Rebia רביע is so called because it *lies upon*, or over the middle of the letter. It is a dot something larger than *Holem*; and is distinguishable by this also, that *Holem* is over the edge or side of the letter. *Rebia* denotes a pause equal to a *semicolon*.

Sakeph Katon זקף קטן because it *elevates* the voice *less* than *Sakeph gadol*. It is two dots like *Sheva* above the letter; and denotes a pause equal to a *comma*.

Sakeph gadol זקף גדול because it *raises* the voice with an additional effort. It is in all respects the *Sakeph Katon*, with a perpendicular line on the left hand side of the two dots.

Segolta סגולתא because it resembles a *bracelet*. It is like a *Segol*, and sometimes is so called, placed over the letter; and denotes a pause equal to a *semicolon*.

Sylluk סלוק because it is used at the *end* of the verse and of the word. It is a small perpendicular line under the letter. It denotes a pause equal to a *period*, or *soph-passuch*. Vide page 9, ante.

Athnah אתנח because it denotes a *respiration*. It is a small semicircle under the letter with its convex side uppermost, and a small line ascending from its apex towards the letter. It is equal to a *colon*.

The Ten Princes.

Sarka זרקא because a *scatterer* of the voice. In some books it is like a small *s* fallen on its left side, and lying over the top of the letter; in others, it is a small *o* above the letter, with a horizontal line proceeding from its left

* Where the character is wanting, the reader can, from the description, easily supply the defect with his pen.

Reading with Points exemplified in Psal. cxxxix.

1. **לִמְנֵצָה*** Under ל is the tonic accent Tiphcah, and the short vowel Patha: under מ is a Sheva; which is not sounded, because it follows a short vowel. Under נ is Patha: under צ is Tseri, and in it Dagesh forte; whereby it is rendered double, or is twice read. Under ח is Patha furtivum. *Lamnats-tseah.*

לִדְרוֹר Under ל is Sheva; which is read, because in the first of the word. Under ר is Kamets. Under ו is short Hirick, and the tonic accent Munach. *Le David.*

מִזְמוֹר Under מ is short Hirick. Under ו is Sheva, which is not sounded, because it follows a short vowel. Under נ is Athnah, equivalent to a colon; and after it, Holem in the same syllable with מ and ר. *Mizmor.*

יְהוָה Under ך is Sheva, which is sounded because it stands first. After ה is Holem. Under the ו is Kamets, whereby it is read as a *v*; and also the tonic accent Merca, which lengthens the sound. *Jehovah.*

חִקְרֹתַי Over ח is Kadma, in one copy Geresch, and under it Sheva and Patha, or Chateph Patha. Under ק is Patha. Under ר is Sheva; which is not sounded, because it follows a short vowel. Over ת is Rebia, equal to a semicolon; under it Patha, and in it Dagesh lene, following a silent Sheva. Under נ is long Hirick. *Hakartanee.*

וְחִדְעָה Under ו is Patha. Under ח is Tseri, and in it Dagesh forte, which renders it double. Under ד is Kamets, and with it Sylluk; which terminates the verse, and is equal to a period. Nevertheless the soph passuck (סוף פסוק) or Hebrew period follows. *Vattedang.*

2. **אַתָּה**. Under the א is Patha. Under ת is Kamets, and the tonic accent Munach, and in it Dagesh forte. *Attah.*

יִרְעֶת. Under ך is Tiphcah, and also Patha. Under ר also Patha. Under ע is Sheva; but not sounded, because it follows a short vowel. Under ת is Kamets, and in it Dagesh lene after a silent Sheva. *Jadang-ta.*

* The learner may, for his own improvement, annex with his pen, the points to the Hebrew letters.

שבת Over ש is the right hand dot, which makes it *Shin*; under ש is short Hirick. Under כ is Sheva; but not sounded, because it follows a short vowel. Under נ are long Hirick, and Munach, and in it Dagesh lene. *Shibtee*.

וקומי Under ו is Sheva, sounded because first. After ק follows Shurek. Under מ are long Hirick, and Athnah, which is equal to a colon. *Vekumee*.

בנתה In כ is Dagesh lene, because one of the beged chepheth and initial; under it is Patha, and the tonic accent Merca. Under נ Sheva; which is not sounded, because it follows a short vowel. Under ת is Kamets, and in it Dagesh lene. *Ban-tah*.

לרעי Over ל is Geresch, under it Sheva; which is sounded, because it stands first. Under ר is Tseri. Over ף is Rebia, not Holem, because a vowel goes before it; and is equal to a semicolon: under ף is long Hirik. *Lerengée*.

מרחוק Under מ is Tseri, and also the euphonic accent Metheg. Under ר is Kamets. After ח is Holem; under it the tonic accent Syl-luk, closing the verse, and equal to a period, nevertheless followed by soph passuck as before. *Merahok*.

ארהי Under א is Kamets Chatuph, known to be such by its preceding immediately a simple Sheva. Under ר is Sheva, not sounded, because it follows a short vowel. This is indeed arguing in a circle, but the truth seems to be, that Sheva is put under ר to make the Kamets a short vowel. Under ח is long Hirick, and also the tonic accent Munach. *Orhee*.

ורבעי Under ו is sheva, sounded, because in the beginning. Under ר is short Hirick. Under כ is sheva; but not sounded, because it follows a short vowel. Under ף is long Hirick, and also Munach. *Veribgnée*.

זרית Under ז is Tseri. Under ר is long Hirick, with an Athnah, which is equal to a colon. Under ת is Kamets. *Zerita*.

וכל-דרבי Under ו is Sheva; sounded, because in the beginning. Under כ is Kamets Chatuph; known to be such, because the syllable precedes a Maccaph, and yet neither ends in א nor ה. The horizontal line is Maccaph uniting the words. In ר is Dagesh lene, and under it Sheva; which is sounded, though following a short vowel, because

it is under Dagesh. Under ׀ is Kamets. Under ֿ is the tonic accent, Merca; and the vowel Patha, which makes a diphthong with Jod at the end; which is the case only when in the end of a word it immediately follows Patha, Kamets, Holem, or Shurek. *Vecol-Deracai*.

הסכנתה: Under ה is short Hirick. Under ם is Sheva; silent, because it follows a short vowel. Under כ is Patha; and also Sylluk terminating the verse, and in it Dagesh forte. Under the ן is Sheva which is not read because following a short vowel. In ן is Dagesh lene, because it is one of the beged chephet in the middle of a word, and following a silent Sheva; and under it is Kamets. After the word is the soph passuck as before. *Hisc-can-tah*.

THE END.

ERRATA.

- Page 24, line 3, For הנרל read הנרל.
- 29, 20, Change the asterism to the col. of masculines.
- 36, 3, For מקל read מכל.
- 49, 2, The omission of num. 248 is a mere numerical error.
- 84, 2, Read שלשים as in the text above.
- 89, 29, Dele the comma after the word *Junius*.
- 96, 21. What follows of the note was intended for the word *Psalm* on page 94.
- 192 9. Put a soph passuck (׃) at the end of the line.

The printer has been unusually accurate, and painfully careful. The author therefore takes the above errors on himself, and others, if any shall be detected; and in excuse alleges that his numerous duties wholly prevented his reading any sheet above once. The publishers have commenced this work entirely at their own risk, having chiefly in view the encouragement of Hebrew learning, especially among the American clergy.

As Hebrew Bibles are very scarce, those who wish to be supplied are hereby recommended to Mr. Horwitz mentioned before on page 231, who contemplates editing in Philadelphia a copy of Van-der-Hoogt's celebrated edition, and who is fully equal to so great a work



